BISHOP CALDWELL
1888

The Mission Field May 1888

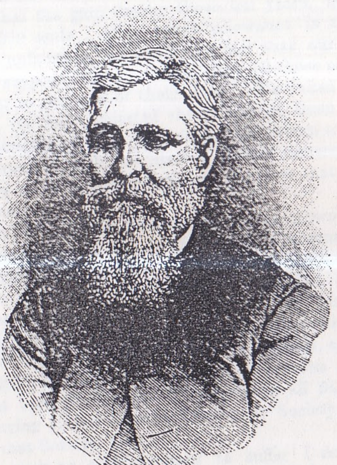


BISHOP CALDWELL.

ON January 8, Bishop Caldwell reached the fiftieth anniversary of his arrival in India. For Tinnevelly, we need not say, such a Jubilee Commemoration was a happy one, and an occasion for warm congratulations to the veteran Missionary Bishop, with the story of whose life the history of Southern India must always be associated.

His literary work has been durable and great; but not one country only, nor one generation, will honour his name as a Missionary.

Several addresses were presented to the Bishop at Tuticorin, and in reply he delivered the following summary of his life in India:



THE RIGHT REV. R. CALDWELL, D.D., LL.D., MISSIONARY BISHOP, TINNEVELLY, INDIA.

"On the 8th of January, 1838, I arrived in Madras as a Missionary, and have much reason to be thankful for the mercies and blessings I have enjoyed during the fifty years that have since then elapsed. I have had to lament my deficiency in many of those virtues which are so necessary in all who would work for God in this world. But, notwithstanding my various shortcomings, I cannot but be thankful that God has been more gracious to me than I deserved, and that my fifty years of work in India have not, on the whole, been destitute of fruit. I have been permitted in some particulars to see the fruit of my labours and plans, and I trust it may please God to grant that this fruit may remain after I have passed away, and not only remain, but increase in value. Amongst the Jews the Levites had to retire from all work in the sanctuary when they reached their fiftieth year, but that rule did not press hard upon them, for they had their endowments and tithes to fall back upon as long as they lived. In this country most of the servants of Government are bound to retire by the fifty-five years rule, a rule which is supposed to deprive the country prematurely of the services of many competent men. In the Church, Bishops are under no rule as regards age, and hence my fifty years' residence and work in India do not preclude my hoping to continue in the work to which I have given my life as long as it may please God to spare me.

"Born on the 7th of May, 1814, I was not quite twenty-four years of age when I arrived in Madras, and now on the 8th of January, 1888, I am not quite seventy-four. After my arrival in India I resided in Madras for three years and a half. My only work for the first year of my Indian life, and my chief work as long as I remained in Madras, was the acquisition of Tamil. It was my aim to acquire a good knowledge of the so-called High Tamil, or classical tongue, and of the Tamil classics as well as of the spoken language; and the knowledge I then acquired, though not so extensive, or thorough, as I could have wished, has been of the greatest possible use to me ever since. In particular I spared no pains in endeavouring to acquire an accurate pronunciation. Before long, I went to stay at the house of Mr. Drew, a Missionary of the London Missionary Society, a man of culture, and a devoted student of Tamil. His edition of the Kural, a great Tamil classic, though he did not live to complete the work, placed him in the first rank of the European Tamil scholars of that time. It is a surprising thing to me that since his time so few English Missionaries of any Society seem to have cared to acquire any more than a colloquial knowledge of Tamil, though the language is so beautiful in itself, and contains so rich a literature. Dr. Pope is a conspicuous exception among Englishmen. Dr. Graul, who made his mark in Tamil, Dr. Gundert in Malayalam, and Mr. Kittell, in Canarese, were Germans.

"My direct work as a missionary whilst resident in Madras was chiefly amongst domestic servants, but I made myself acquainted with all other work that was then going forward, especially the work of the great Christian schools, such as the schools set on foot by John Anderson, then and long after called Anderson's School, but now known as the Christian College. I conceived that as the masses could only be reached through the vernaculars, so the educated classes could only be reached, or could best be reached, through English schools. I was therefore an advocate of both kinds of work. Whilst in Madras I made the acquaintance of all the eminent men then resident there, including Mr. Anderson, Mr. Tucker, Bishop Cotterill, Mr. Symonds, and Dr. Bower. Dr. Kennett I knew afterwards in Tinnevelly. Amongst laymen I knew General C. A. Browne, Military Secretary to the Government, well known for many years for his Friday evening meetings. About the middle of 1841 I set out from Madras for Tinnevelly, having resolved for various reasons to make Tinnevelly the centre of my Indian work. On my way I visited Pondicherry, Combaconum, Tranquebar, Tanjore, Trichinopoly, the Nilgiris, and Madura. I had the opportunity at Tanjore of making the acquaintance of Mr. Kohlhoff, the second of the name, Swartz's pupil, and at Trichinopoly of the last of the Kohlhoffs. At the Nilgiris I met Bishop Spencer, by whom I was ordained, and whose Missionary Chaplain I afterwards became. I arrived in Tinnevelly in November, 1841, and preached my first sermon on Advent Sunday, November 28, 1841. On looking around in Tinnevelly, in the district of Idaiyangudi, committed to my special care as Missionary, I cannot but notice with thankfulness the progress that has been made. The results of my work in the neighbourhood, though far from being equal to my wishes and aims, have been such as to give me much cause for thankfulness. The western portion of the district developed to such a degree that it was formed into a separate district, that of Radapuram, and this is now included in Idaiyangudi returns. The number of congregations in 1841 was 14; now, in 1887, the number of congregations, or of villages in which congregations, large or small, have been formed, including Radapuram, is 129. The number of Christians in connection with these congregations—that is, of persons under Christian instruction—including Radapuram as before, including catechumens, has risen during the same time from 1,201 to 8,167.

"In Tinnevelly generally the progress during the same period has been equally remarkable. This clearly appears from the retrospect of the Tinnevelly Missions during the 50 years of Queen Victoria's reign, published in connection with the celebration of the Queen's Jubilee. There is a brief statement on record of the strength of the Tinnevelly S.P.G. Mission in 1837: baptized members of congregations 4,352, children in schools 269. The number of girls in the schools was only 6. That was

a day of very small things. There are at present in connection with the same Mission 566 congregations, members of congregations 39,577, of whom 29,656 are baptized, the rest being catechumens. Children in school number 8,517, of whom 2,425 are girls. This includes Ramnad. In Mission colleges and schools there are 425 boys, and there are 416 girls in boarding schools. Thus, everything connected with the Mission has increased tenfold during the fifty years of Queen Victoria's reign, and also during the fifty years of my own residence in India. There was a difference between the two periods of fifty years of less than seven months.

"Even before my consecration as Bishop, I had endeavoured to encourage the formation of evangelistic associations for the purpose of endeavouring to bring into the Christian fold those who were still outside; but after my consecration, I set myself to develop this work more systematically in all the districts under my supervision in Tinnevelly and Ramnad. At the same time the great famine of 1877–78 occurred, the greatest famine that has been known in India in modern times, and it seemed to me providential that I had just then been placed in a position in which I could render much efficient help to the sufferers from famine. These two classes of influence, famine relief and evangelistic effort, were simultaneous, and each co-operated with the other. The result was, that on comparing the Census of 1881 with that of 1871, not including Ramnad, a general Census conducted by Government, we found that the gain during those ten years, including C.M.S. congregations, had been 33,070 souls. After every allowance is made for losses, no amount of detraction or unfairness can upset the fact that our numbers were nearly doubled. We never supposed for a moment that all those new people would be likely to remain steadfast to the end of their lives. We called them not 'conversions,' but 'accessions.' We fully expected that some of them at least would get tired in time of the restraints of their new faith, and return to their old ways; but there is nothing in connection with the history of this movement which appears to me more surprising or more gratifying than the fact that the number of such relapses has been so small.

"On the 11th of March, 1877, I was consecrated to the episcopal office in the Cathedral of Calcutta, as assistant to the Bishop of Madras. The consecrating Bishops were the Bishop of Calcutta, Metropolitan of India and Ceylon, the Bishop of Madras, the Bishop of Bombay, and the Bishop of Colombo. Bishop Sargent was consecrated on the same day, also an assistant to the Bishop of Madras. I was appointed by the Bishop of Madras to the special supervision of the S.P.G. Missions in Tinnevelly and Ramnad. The number of natives confirmed by me since my consecration in 1877 is 7,391. The number of persons ordained by me during the same period has been 37 deacons, 17 priests, in all 54. Of these, three were Europeans, one belonging to the Church Missionary Society. Of the natives ordained three belonged to that Society.

"Without allowing my work as a Missionary to suffer I devoted much time from my arrival in Tinnevelly to literary work. In 1842 I joined a Committee for the Revision of the Tamil Version of the Prayer Book. Another revision, in which I also took part, took place in 1872. The principal revision in which I was engaged was that of the Tamil Bible, which was commenced in April, 1858, and was brought to a successful conclusion in April, 1869. Those eleven years were amongst the happiest years of my life. The principal reviser was Dr. Bower, who received from the Archbishop of Canterbury the honorary degree of Doctor of Divinity in recognition of the eminent services he had rendered to the Tamil Church. I regret, however, to add that in 1886 it pleased God to remove him from his life of usefulness on earth. In losing him the Tamil Church sustained what appears up to this time to have been an irreparable loss. He was the first Eurasian on whom the degree of 'D.D.' was conferred. The second was Dr. Kennett, an eminent patristic scholar, who received from the Archbishop of Canterbury the same degree a few years after it had been conferred on Dr. Bower. It is sad to think that those two men have left no successors in

the community to which they belonged, and of which, each in his own way, they were such distinguished ornaments.

"From the time of my arrival in India, but especially from the time of my arrival in Tinnevelly, I set myself to the study of Indian Philology, Ethnology, and History. I procured the best books that were attainable, and learnt German that I might be able to make use of the vast stores of Indian learning accumulated by German scholars. My first and largest work was entitled 'A Comparative Grammar of the Dravidian or South Indian Family of Languages.' The first edition of this book, which was speedily exhausted, was brought out in 1856. The second edition was carefully revised, and much enlarged, perhaps too much, so that it has become too expensive for natives to purchase. It contains 608 closely printed octavo pages, the introduction alone comprising 154 pages. This Comparative Grammar of the South Indian Languages has been followed by a Comparative Grammar of the North Indian Languages by Mr. Beames, C.S.; and another Comparative Grammar of great value appeared in 1862. Dr. Bleek's Comparative Grammar of the South African Languages. The natives of India have always shown a great liking for grammatical studies, but they confined themselves to the study of the Grammars of their own languages, without any attempt at comparing their own languages with others, and consequently their philology, not being comparative, has remained unscientific and unprogressive. One of the chief objects I had in view in this work was to point out to the natives how this defect might be supplied.

"My second book was entitled 'A Political and General History of the District of Tinnevelly, from the earliest period to its cession to the English Government in 1801.' This book, though professedly local in its scope, contains some information about each of the dynasties of Southern India. The book was published by the Madras Government at the public expense, besides which they gave me for it, unsolicited, an honorarium of Rs. 1,000. The whole edition was soon disposed of, and it is now out of print. My third book was prepared simultaneously with my second, and was published in the same year, 1881. It was a Mission History, and entitled 'Records of the Early History of the Tinnevelly Mission of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel.' It contained 356 pages, and was published at their own risk by Messrs. Higginbotham and Co. of Madras. My object was to collect and preserve all those records, many of them in manuscript, which seemed to throw light on the early history of so interesting a Mission, but which seemed likely to disappear, and be forgotten. I find also a list of pamphlets, sermons, and papers published by me at various times. These include twenty pamphlets in English, some of which might almost be considered books, four English sermons, and eight Tamil pamphlets. In conjunction with Bishop Sargent I also revised the Tamil Hymn Book, and re-arranged it for Church of England use. This book contains among other hymns my translation into Tamil of 'The Church's one Foundation,' a hymn which has come into very general use throughout the Tamil country.

Tinnevelly is one of the hottest districts in India. It may be said, indeed, that we have no cold weather at all, but only three months of hot weather, and nine months of hotter. It is therefore a very trying climate for Europeans. I have been very thankful for being permitted to hold on so long, doing a little work of various kinds, though I have scarcely ever enjoyed perfect health for a day. I visited England three times for the benefit of my health. My first absence from England was for seventeen years; my second for fifteen years; my third after a stay in India of eight years; returning at the end of 1884. During my first absence from England all the great movements that have taken place in Church and State were commenced and partly developed, and this includes the great Church movement, the great Educational movement, the great Æsthetic movement. It was during the same period that the Railway and the Telegraph appeared, together with a multitude of religious, moral, and material improvements of all kinds which make the era of Queen Victoria the era of progress. My recovery to health even in the climate of England was so slow that I was obliged to stay at home

for three years, during which time I visited almost every part of England as a 'deputation.' Strange to say, I was obliged to stay another year by a sunstroke with which I was visited one hot summer's day on the top of a coach in Somersetshire. In 1864, after my return to India, I was visited by a somewhat alarming attack of congestion of the brain, which prevented me for nearly a year from reading, writing, or preaching. This was probably an ulterior result of my sunstroke. Most people feared that I should never be able to do any head work again, but it pleased our Heavenly Father to permit me again to resume my former work of every kind, including the composition of my principal books. It seems to me probable, however, that the tendency to giddiness from which I frequently suffer is a relic of that head complaint. After my last return from England I became acquainted with Kodaikanal on the Pulney Hills, a place far above fever-range, almost as high as Ootacamund, and people think more salubrious. That is our present health resort and we have succeeded in erecting in a commanding situation a very nice church which supplies a want long felt by Church of England visitors. It was dedicated on the 4th Sunday after Easter, 1885.

"On the 20th of March, 1844, I was married at Nagercoil, South Travancore, to Eliza, eldest daughter of the Rev. Charles Mault, Missionary of the London Missionary Society. South Travancore owes much to those pioneers of missionary work, Mr. and Mrs. Mault, and if Tinnevelly has benefited by Mrs. Caldwell's life-long labours much of the benefit must be credited to the experience she acquired, and the training she received, at Nagercoil. One of her chief qualifications has always been her perfect knowledge of colloquial Tamil. Immediately on her arrival at Idaiyangudi, the station I was founding in Tinnevelly, she set herself to aid me in every part of my work, especially in female education. The Female Boarding School she set on foot shortly after her arrival was the first that had been established in connection with the Missions of the S.P.G. in Southern India. It was also by her that lace-making was introduced into Tinnevelly.

"My life has been a very chequered one, especially that portion of it during which I have held the office of Bishop. Many of my friends supposed that as Bishop, possessing an unusual knowledge of the language, I should enter on a career of greater usefulness and happiness than before, but I have not found this expectation fully realised. I have certainly not been happier, though I trust it may be found that my usefulness has been increased. My position as Bishop has given me access to many districts from which I should formerly have been more or less shut out, and many new doors of usefulness have consequently been opened to me. For this I feel thankful, and especially I feel thankful for the part I was permitted to take, as I have already explained, in helping to bring in so many souls into the Christian fold, immediately after my consecration, during and after the great famine. . . . . But, whatever be the trials I have had to meet with, I have endeavoured to remember that all things, whether apparently good or apparently evil, are of God; that the work is God's, not man's, and that we may be sure that He will provide for the promotion of His own glory and the good of His Church in the darkest days as well as in the brightest. Every year spent in God's service should be regarded as a year of Jubilee."





TAMATAVE MISSION, MADAGASCAR.

REPORT OF THE REV. A. M. HEWLETT.

TO readers of S.P.G. Reports it is perhaps not possible to say much that is new about Tamatave; but as one likes] to look up an old friend after a long absence, so it may be pleasing to those who have read former reports by Archdeacon Chiswell, or the Rev. A. Smith, or Mr. Coles, who heroically "held the fort" in our Mission premises here throughout the three-years war—it may, I say, be pleasing to look on the Tamatave of to-day with the eyes of the present Missionary in charge.

At the west end of the church here, just above the font, is a brass cross, with the following inscription:

REV. WILLIAM HEY,

MISSIONARY OF THE ENGLISH CHURCH IN MADAGASCAR.

DIED AT SEA, NOVEMBER 27, 1867.

AGED 27 YEARS.

Twenty years ago! This date recalls the fact that we have had a Mission here for a long time. Three other workers lie in the cemetery close by: Miss Strahan, who died here in November, 1878; the Rev. Dr. Percival, who died on the way from the capital after the Bishop's first Synod in 1875; and the Rev. David Johns Andrianado, the first native deacon, who laboured faithfully here for many years, and only passed to his rest about a year ago.

The church, dedicated to St. James, is a beautiful structure of wood, more church-like than anything in Imerina (except the three or four stone churches already built or in building). It is still in excellent repair, and its polished floor shines like a marble pavement. The Holy Table stands on the chord of a beautiful apse, and the ornaments are placed on a shelf attached to the east wall behind it. On the north is a small vestry for the choir; and the corresponding room on the south has been fitted up as a sacristy, where the beautiful frontal worked by Mrs. Harvey, of Bournemouth, and other ornaments, are kept. There is a good harmonium, and a faldstool for the Litany; and a low pulpit, used also as



THE "TIMES" ON BISHOP CALDWELL.

FROM THE "TIMES" OF OCTOBER 19, 1891.



BY the death of the Right Rev. Dr. Caldwell, Bishop of Tinnevelly, Christianity in India loses one of its most venerated fathers, and Indian scholarship one of its great original workers. The event scarcely took his friends by surprise, for at the age of 78 the years which remain to an Englishman in the tropics are few and evil. During more than half a century Dr. Caldwell has, in spite of his retiring nature, held a foremost place among his countrymen in India, not only as a leader and moving spirit of the Missionary Church, but as a scholar without an equal in his special field of learning. The 53 years of his apostolic labours have witnessed a complete reconstruction of the British government of India, and a change in the prospects of Indian Christianity, and in his own religious views, scarcely less complete. When he came to India in 1838 he was a member of a Nonconformist body. He developed into the most eminent representative of the Society for the Propagation of the Gospel. He died an Anglican Bishop. The native Christians at the time of his arrival were poor, unprogressive, and in places dwindling communities. During the last nine years for which we yet possess the complete returns before his death, the census of 1881 disclosed that the native Christians were increasing at four times the rate of the general population in British India during the same period. In 1838 he found the native converts sneered at by the governing race as "rice Christians"; and disdained by the Brahmans and educated Hindus as a new low caste, begotten of ignorance and hunger. Not long before his death, the Director of Public Instruction in Madras—the Presidency in which Dr. Caldwell laboured—declared that if the native Christians maintain their present rate of educational progress they will before long engross the leading positions in professional life in Southern India.

In the district which became the field of Dr. Caldwell's half-century of toil, and finally his Episcopal See, this change appears in its most

emphatic form. It would be wrong to attribute the advance of the Tinnevelly Christians, an advance not less striking in its social and intellectual than in its numerical aspects, to any single worker. Dr. Caldwell would have been the last man to attribute it unduly to himself. But during two generations, as a generation is reckoned among our countrymen resident in India, he has been recognised alike by Englishmen and by natives as the abiding and dominant influence in the concurrent movements which have combined to produce the change.

Tinnevelly is one of the earliest scenes of Missionary enterprise in India, and it illustrates in a striking manner the vicissitudes to which such enterprise has been subject. Apart from traces of more ancient and prehistoric Missions, the Christian Church in Tinnevelly has a continuous record of exactly 450 years. In 1542 St. François-Xavier, after his pause at Goa, commenced the Christianisation of India on the Tinnevelly seaboard—the extreme south-eastern corner of the Indian peninsula. He found the low castes, remnants of the aboriginal races, in a state of degradation and servitude. The Paravars, or fishing caste, had sought the protection of the Portuguese against their Muhammadan oppressors. The Shanars, who claim to have been the original lords of the soil, had been ousted from the crop lands, and lived by the cultivation of the palmyra palm. Hinduism had not yet established itself firmly at that remote point of the peninsula, and the prevailing religion was the propitiation of demons, or the malignant forces of nature, which we conveniently sum up as Devil-worship.

St. François-Xavier grasped the situation. He converted wholesale the poor fishing population whom the Portuguese had protected from the Muhammadans, and during four and a half centuries the Paravars have called themselves his children. The Tinnevelly Mission, for some time confined to the coast, was carried inland by devoted members of the Society of Jesus, and furnished the protomartyr of that Order in India. The letters from the Jesuit fathers in Tinnevelly and Madura afford important and picturesque materials for the history of the southern peninsula, from the beginning of the sixteenth to nearly the end of the eighteenth century. During the same period the Mission was rendered illustrious by great names, such as those of John de Britto, martyred in 1693, and Father Beschi, the Tamil scholar and poet, who died about 1746.

Shortly after the latter date a century of desolation commenced for the Roman Catholic Church in Southern India. On the suppression of the Society of Jesus by the Portuguese Government in 1759, many of the members of the Order labouring in Tinnevelly and Madura were imprisoned at Goa, others were expelled from their districts, while those who remained were placed under a sort of ecclesiastical outlawry, which rendered communication with Christendom difficult, and cut off the supply of priests. The general suppression of the Society of Jesus in

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nvestigator of the South Indian family of
vell was most widely known. His "Compara-
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other branch of his untiring labours, he was
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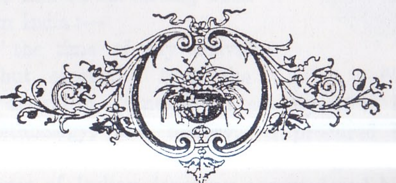
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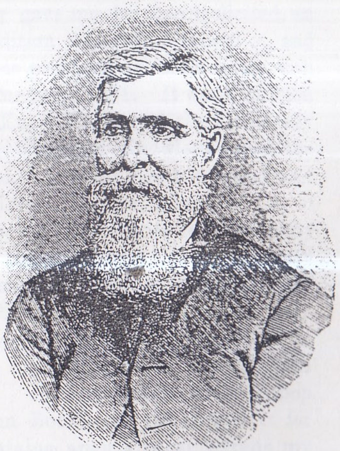
literary work to which he himself looked back with greatest satisfaction was the part which he took during eleven years in the revision of the Tamil Bible, and, when that long labour was ended, in the revision of the Tamil Book of Common Prayer.

His elevation to the Episcopate in 1877, although an appropriate recognition of his splendid services alike to the Church and to scholarship, brought but little change into his life. He continued, as he had been for 40 years, the priest and leader and teacher and organiser of the numerous Christian communities under his care, and a most wise and gentle father and counsellor to the clergy, Indian and European, whose efforts he had long directed, and most of whom had grown up from childhood under his eye. He had so identified himself with the Christian population around him that India had long ceased to be to him a place of exile. He dwelt among his own people. Shortly after his death the christening of his great granddaughter took place in a church which he had himself consecrated, and amid the mourning of multitudes whom he had himself baptized and confirmed.

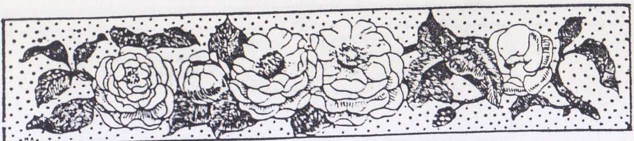
NEWS FROM MASHONALAND.

AS we are going to press, a letter (which we are obliged to defer printing until next month) reaches us from Canon Balfour. It is dated from Fort Salisbury, Mashonaland, September 15. He gives an interesting account of a five weeks' tour among the Makorikcri.





BISHOP CALDWELL.



BY the death, on August 28, of Bishop Caldwell, there passed to the ranks of those whose communion with us is visible only to the eye of faith one whose work in this life has been conspicuous to the Church at large.

Fifty years ago he was ordained in India and sent to the Society's Mission of Idaiyangudi, in Tinnevelly, and after fifty years, still in Tinnevelly, he is laid to rest in the land for which he had given his life.

Even the superficial testimony of statistics shows a remarkable record of Bishop Caldwell's missionary labours. By the year 1875, when the Prince of Wales visited Tinnevelly, the Mission of Idaiyangudi alone contained 2,517 native Christians, besides 635 candidates for baptism.

Of the reality of their conversion, and the sincerity of their faith, the natives offered some evidence by contributing about two thousand rupees a year. It is not every congregation of poor people in England who make offerings at this rate—some £200 from 2,500, including men, women, and children. To give a true comparison, the sum should be multiplied by eight or ten, nearly all the native Christians of Tinnevelly receiving as unskilled labourers about an eighth or a tenth of what is paid for similar work in England.

All this was before the famine which led to the great movement among the natives, who were impressed by the exhibition of Christian pity, in the relief sent from England.

But bare statements of this kind fail to express all that was done. Christianity and Christian agencies raised the people. The degraded superstitions of their old devil-worship had dragged them and their forefathers down for generations; the knowledge of God raised them in mind and spirit, in habits and aims. Education expanded their capacities, and Christian teaching led them by degrees along the paths of honesty and truthfulness.

It was in 1877 that Bishop Caldwell was consecrated and undertook (as assistant to the Bishop of Madras) the episcopal oversight of all the Society's missions in Tinnevelly and Ramnad. In these there are now 32,833 Christians, besides 9,024 catechumens, this large district in the extreme south of India, with 50 clergymen, being in some respects a kind of diocese under him, though remaining in the Diocese of Madras.

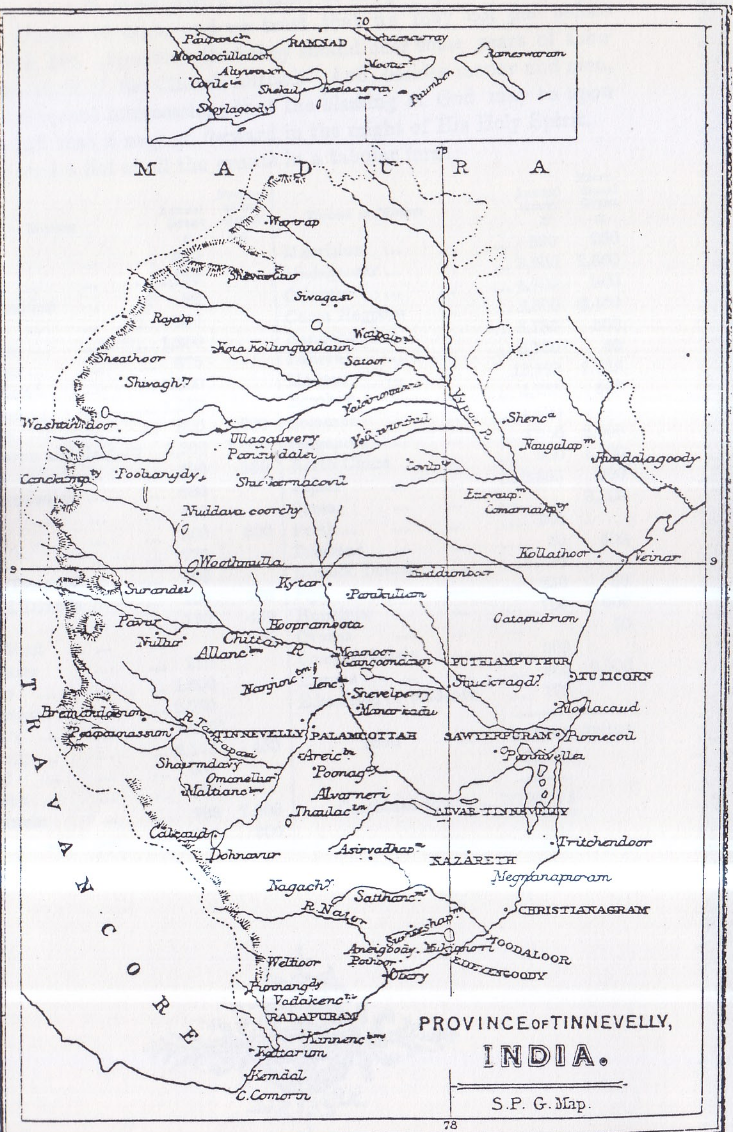
Bishop Caldwell's reputation is adorned by a department of work closely related to his spiritual functions, though partly independent of them. In all parts of the world missionaries have been foremost among the students of languages. By overcoming the obstacles presented in the diversity of men's speech, they carry on the work of those who in the first age were enabled in a moment to let the wonderful works of God be known to each man in his own tongue wherein he was born.

Among philologists Dr. Caldwell has an eminent place. His "Comparative Grammar of the Dravidian Languages" at once arrested the attention of Oriental scholars, and is recognised as the standard book on the languages of Southern India. He was also the author of a "History of Tinnevelly" from the earliest times, and a "History of the Tinnevelly Mission."


BISHOP CALDWELL.

Of his books he gave the following account in 1888 in reply to an address presented to him on his having been fifty years in India:—

"From the time of my arrival in India, but especially from the time of my arrival in Tinnevelly, I set myself to the study of Indian philology, ethnology, and history. I procured the best books that were attainable, and learnt German that I might be able to make use of the vast stores of Indian learning accumulated by German scholars. My first and largest work was entitled 'A Comparative Grammar of the Dravidian or South Indian Family of Languages.' The first edition of this book, which was speedily exhausted, was brought out in 1856. The second edition was carefully revised, and much enlarged, perhaps too much, so that it has become too expensive for natives to purchase. It contains 608 closely printed octavo pages, the introduction alone comprising 154 pages. This Comparative Grammar of the South Indian Languages has been followed by a Comparative Grammar of the North Indian Languages by Mr. Beames, C.S.; and another Comparative



Grammar of great value appeared in 1862, Dr. Bleek's 'Comparative Grammar of the South African Languages.' The natives of India have always shown a great liking for grammatical studies, but they confined themselves to the study of the Grammars of their own languages, without any attempt at comparing their own languages with others, and consequently their philology, not being comparative, has remained unscientific and unprogressive. One of the chief objects I had in view in this work was to point out to the natives how this defect might be supplied.

"My second book was entitled 'A Political and General History of the District of Tinnevelly, from the earliest period to its cession to the English Government in 1801.' This book, though professedly local in its scope, contains some information about each of the dynasties of Southern India. The book was published by the Madras Government at the public expense, besides which they gave me for it, unsolicited, an honorarium of Rs. 1,000. The whole edition was soon disposed of, and it is now out of print. My third book was prepared simultaneously with my second, and was published in the same year, 1881. It was a Mission History, and entitled, 'Records of the Early History of the Tinnevelly Mission of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel.' It contained 356 pages, and was published at their own risk by Messrs. Higginbotham & Co. of Madras. My object was to collect and preserve all those records, many of them in manuscript, which seemed to throw light on the early history of so interesting a Mission, but which seemed likely to disappear and be forgotten. I find also a list of pamphlets, sermons, and papers published by me at various times. These include twenty pamphlets in English, some of which might almost be considered books, four English sermons, and eight Tamil pamphlets. In conjunction with Bishop Sargent, I also revised the Tamil Hymn Book, and rearranged it for Church of England use. This book contains among other hymns my translation into Tamil of 'The Church's one Foundation,' a hymn which has come into very general use throughout the Tamil country."

In 1842 he joined a committee for the revision of the Tamil version of the Prayer Book, and took part in another revision of it thirty years later. He was also one of the revisers of the Tamil Bible, whose labours lasted for eleven years, from 1858 to 1869.

Underlying and going beyond all these works was his tenacious devotion to the land of his adoption. Except for an occasional furlough, he lived for more than half a century in Tinnevelly. For Tinnevelly he lived, and he did for it work that cannot fade from its history, even on the secular side; while in the annals of the Church his life will be far more memorable as that of a great master-builder.

In England there is constantly a number of the younger clergy leaving their first spheres of work, and we trust that we may not put before them in vain the suggestion that they should offer some years of their lives for the work of the Church abroad. And, besides money and men, we ask for frequent intercessions that the blessing of God may be upon the work, and that it may go forward in the might of His Holy Spirit.

We append a list of all the grants in a tabular form:

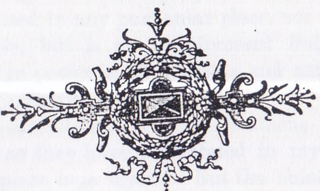
Diocese or Mission	Annual Grant £	Exceptional Grant £	Diocese or Mission	Annual Grant £	Exceptional Grant £
Montreal	520		Mauritius	590	230
Quebec	1,450		Madagascar	3,200	2,660
Toronto Pension	32		Calcutta	4,700	300
Algoma	850		Chota Nagpore	2,300	2,400
Fredericton	1,250		Rangoon	3,780	500
Nova Scotia	875		Lahore	3,130*	60
Newfoundland	2,900		Madras	13,525	1,225
Rupertsland	1,560		Bombay	4,725	500
Qu'Appelle	800	600	Colombo	1,500	
Saskatchewan and Calgary	1,300	1,000	Singapore	3,250	2,000
Caledonia	300	130	North China	900	1,400
New Westminster	600		Japan	2,335	800
Nassau	500		Corea		6,200
Antigua	850	500	Perth	300	
Guiana	770		Brisbane	50	500
Jamaica (Panama)	200		Norfolk Island	50	
Windward Islands	100	150	Fiji	250	30
Trinidad	150	450	Honolulu	700	600
Cape de Verd		300	Cyprus		50
Sierra Leone	280		Constantinople	300	
Capetown	1,600		Europe	300	2,000
Grahamstown	2,930		Education of students ...	170	
St. John's	2,830*		Total ...	£73,640	33,135
Maritzburg	2,175	450		33,135	
Zululand	600				
St. Helena	275		Combined total ...	£106,775	
Bloemfontein	988	7,800			
Pretoria	900	300			

* Larger than in the previous year.





NAZARETH, SOUTHERN INDIA.



NAZARETH MISSION is one which we have often the happiness of mentioning. It is the centre of a large group of stations, occupying nearly one hundred villages, under the superintendence of the Rev. Arthur Margöschis, who is helped by several native clergymen and lay agents. The large numbers of baptized persons, and of candidates for baptism, and the many evidences of reality in the work, of which the amount of the native contributions is not the least significant, make this circle of Missions to be one for which we are profoundly thankful. We have received very full reports from the native clergy, giving statistics, and describing their ministrations to the members of their flocks, their Church services, their Bible classes, mothers' meetings, schools, pastoral visitation, Church finance, special efforts for deepening the spiritual life of their people, and other such matters. But in each case there is also abundance of evangelistic work. No native congregation can be in a healthy condition unless it is the centre for aggressive work. The principle, of course, applies to all Christians, whether in India, England, or any other country. But in a heathen country there can be few more alarming symptoms for a congregation than that of acquiescence in isolation among the heathen. No body of Christians in India can be doing well spiritually which is only interested in its own spiritual welfare. From the Nazareth circle we have some interesting accounts of details in this department of the work, and we will make extracts from the reports of two of the native clergymen. The Rev. A. Pichaimutthu thus describes his evangelistic work in and near Nazareth itself:—

"Generally two days a week are devoted for the purpose of itineration, when handbills are read to the heathen met in the streets and an explanatory address is given to them. Sometimes it is desirable that the speech of the preacher should be introduced by reference to the occupation which the hearers are engaged in. To illustrate this by an example, I went to visit the house of a good sort of man, of the Pallar or ploughing caste, at Vellamadam. The man had just then performed his vow of charity or almsgiving to the poor on behalf of his only son. He himself introduced the subject by informing me

that he had abstained from food the previous day, and how he had performed his ritual ablutions and then distributed rice to the Pandarams who resorted to him, and boiled rice to the poor of his own caste. He further told me that this vow was to continue in practice till his son attained a fixed age, and that this act of devotion and charity had been interrupted for the last two years by the death of one of his nearest relatives. By this delay he and his family were considered polluted in the eyes of his goddess and the world, and he now resumed his devotional act, and gave away the usual quantity of rice. I took the opportunity of hinting to him that the previous two years' offerings were still due to the god or goddess in whose honour he had done this act; and then I said that these and other charitable deeds would not save a man's soul, but that something more was indispensably necessary to attain salvation, and that without *that something* all our good and pious actions are null and void. Afterwards I gradually drew their minds to the Incarnation and Holy Life of Jesus Christ, whose meritorious sacrifice on the Cross is the chief object of our belief and confidence and gives virtue to all our charitable and holy deeds, however defective they may be. The people attentively heard my exhortation.

"On another occasion in another place (Pillayamani Pachary), having understood from an old man that some of his people were intending to offer a sacrifice to a devil residing in the hills, I was somewhat inquisitive to know the time when and the place where the sacrifice was to be made. I gradually came to know that these people did not go to the hills and worship their hill-god there, but to save the trouble of walking to and fro, and the expense, they resorted to a village situated half way between the hills and their homes and there offered their sacrifices, and paid their offerings at a shrine raised in honour of their hill-god by some of their caste people.

"From this I argued that true devotion does not regard trouble and expense, and that a devil haunting the hills and jungles might possibly be incapacitated to exercise his power, if any, in regions far away from his residence. After exposing the folly of adhering to such a god, I pointed out to the old man, and his friends who gathered round him, the necessity and advantage of worshipping the only True and Supreme God, who is not localised to any particular place, nor nationalised to any special race of people, but is an Omnipresent Being, exercising His dominion and sovereign power in all climates, and amongst all nations, and who is good and loving to all creatures.

"The objections generally raised by the heathens in the neighbourhood are many, and, as they have been stated in my previous reports, they need not find a place here again. But the chief objection forcibly urged by most heathens is the inconsistent life and behaviour of some

Christians. The faults and sins they enumerate, and with which they charge professing Christians, are so glaring that they require no defence on the part of an itinerant preacher, and we regret to state that this scandal is brought forward as an argument against the influence and goodness of Christianity. The fallacy of their argument is shown by illustrations from analogy and other reasonable arguments. The objectors are reminded that those who sell milk mixed with water are blamable, but the cow which yields pure milk is not responsible for the fraud of the sellers of her milk, and is not affected by the wickedness of such people.

"Lately there was an occasion of witnessing the vast crowds of heathen of different caste pouring into Kuranganey (a petty village

NAZARETH DISTRICT
SOUTH INDIA.
S.P.G. Map.

on the southern embankment of the River Thambarapoorani) from all quarters of the country to worship the goddess of the place with sacrifices of their sheep and goats. The festival lasts for two days, during which time innumerable numbers of sheep are offered in sacrifice to the goddess, 'Muthumalei amman,' as well as costly offerings in kind and money. The money offertories are received in copper pots and placed in front of the temple under the charge of certain trustees. Many of the people come from distant places, gladly submitting to all the inconveniences and hardships of the journey. The worshippers of this false goddess, in their ardour and zeal for their system of religion, do not seem to accept our preaching and advice. They are intoxicated as it were with the infatuation and pleasures of the festival, and their minds are made up on their patron

goddess. When we question them as to the reason of their rushing in crowds to this goddess, they reply that all their supplications are granted by her, and in return, as a thankful acknowledgment of the favour conferred on them, they pay their annual pilgrimage to her shrine. But evidently they are animated by the dread of the monstrous and cruel goddess rather than by any affection for the 'Amman.' Handbills are given to the pilgrims at the temple, who receive them as a matter of civility and promise to read them at their leisure."

One of the out-stations is at a place called Kadeiyanodai, where the Rev. V. Abraham is working. His report shows many of the circumstances that must attend the individual conversions. We find some becoming Christians after a study which has lasted for years, others under a sudden impulse or emotion, or a dangerous interpretation of the workings of divine providence, some have the difficulty which family prejudice raises rendered almost insuperable except by strong faith, while others are exposed to actual violence.

"1. *Kallambarai* is five miles north-east of my station. Different castes of people live there and only a few of them are Christians. There is a small church there and a catechist, who is also in charge of a school. Eight people have been converted from Hinduism this year. All of them are Maravas, who bear the title of Tever, and they are watchmen by profession. Very few of that caste have become Christians. I shall say a few words about a certain man named Pullal Tever. He read in the Mission School when very young. He used to listen carefully to what was said during evangelistic addresses, and he tried to find out the truth of Christianity day by day. He had many labourers working under him. The desire of knowing the truth had been working in his mind for a long time, so he went to the catechist several times and got some small tracts from him which clearly explained the Christian faith. At the same time he read many other books which denied the truth of Christianity. After being fully convinced that Christianity was the only true religion he grew very much dissatisfied with his own. He then clearly showed the folly of his own religion to his friends. He gave up the rites and ceremonies of Hinduism and attended our Church prayers without being noticed by the people of his caste. After this he openly professed to his people that he was going to become a Christian. He attended our services on Sundays and on week-days without failure. He went to the Mission catechist and asked him to teach him the doctrines of Christianity. When his parents and relatives heard that he intended to become a Christian they all tried their best to prevent him. His parents were supported by him, and many other people were labourers under him, so that they were unable to compel him to give up his new faith. They warned him that he was unmarried and could not get a Christian bride from his people if he became a Christian, but he said he did not care about that. A day came when they had to observe the festival of their goddess, and they asked him to sacrifice a sheep to her. He refused to do so. His friends all shed tears when they saw that this man would not comply with their request. They thought that when he saw tears coming from their eyes he would yield to them, but he did not express even a single word of consent to their proposal. After all they asked him to give money for the expense of the demon festival, and at last he consented to that with great regret, through the recommendation of his relatives and friends. After he gave the money he quitted the place all of a sudden, spent some time in another village, and then returned to his home after the festival was over. As soon as he came back he strictly ordered his parents not to place before him any of the sacrificed things. When his relatives heard this and found that he was a staunch believer in Christianity they conspired together to persecute him. He heard of their conspiracy, so he took some of the young men of his village, told them what his relatives were about to do against him, and asked them to be true to him. They all readily gave a promise to that effect. The catechist when he heard this rendered all possible help. On the Sunday following he attended our services with those young men, and when they saw the form of worship which went on in the Church their hearts also were touched with the desire of embracing the new faith, and one after another they all became Christian catechumens. The village people marvelled and they said to one another, 'We thought of doing away with Christianity altogether, but now there are many who have recently embraced Christianity.' So they were ashamed to do anything against our religion. Pullal Tever then took his fellow-converts with him to the native clergyman, who took them and the catechist to the European Missionary at Nazareth. The Missionary went with them to St. John's Church at Nazareth, and asked them to make a solemn promise before God that they would never on any account relapse from Christianity, and, each one having done this, they all went home in peace and thankfulness. This has made the other converts in that village to be more firm in their religion. When the heathen around saw that Christianity was thus firmly rooted in Kallambarai they brought a false charge against the new converts which was reported to the European Missionary by the native clergyman, and measures were taken to put a stop to such things. Now they all live in peace and quietness and are preparing for Holy Baptism. May God the Almighty give them strength to be firm in their new faith!

"2. *Kurukatoor.* I gave some particulars about the people living in this village in my last report. I now mention some more particulars about them this year. Those who were converted from heathenism this

year are 128. From persecution and lawsuits, some of the catechumens (none had been baptized) left the Mission and joined the Jesuits, and some became idolators again. At last they came to the Rev. A. Margöschis and told him the reason why they had left the Mission. They said the Brahmins, who are the rich landowners in those parts, had compelled them to do so, and that they now felt they had ruined themselves. They begged him to re-admit them to the Christian fold. He asked them why they again desired to become Christians. They replied that they re-collected their solemn promise and the good which the Mission had done to them when they were Christians, and it was that which made them embrace Christianity again. He then received them kindly and exhorted them to be firm in their Christian profession. Now the number of converts in this village is 500, of whom only two have been baptized, and the rest are preparing for Holy Baptism. When the heathen people living near saw that the whole village had become Christians, they set fire to the small church and the Mission house there and burnt them down. The poor people endured these difficulties with great patience, and we intend building a nice large church when we get money, and after all have been baptized. May God help us in doing so!

"3. *Mavidoopannai.* The number of new converts from heathenism in this village is five. I will mention some particulars about one of them. His name is Guruswamy and his wife's name is Muthammal. They both belong to a high family. His brother was converted long before him. This man used to attend our evangelistic addresses very often, and his brother used to advise him to become a Christian. He was very willing to embrace Christianity, but his wife was the great draw-back, and he feared his relatives would do him some harm in case he openly professed Christianity. He gave up the rites and ceremonies of Hinduism, and for this cause the wife and husband were at variance. Though he often asked his wife to embrace Christianity she did not listen to him. One day her only son fell ill and she said to her husband, 'Let us make an offering to our goddess.' The husband did not consent, and said that their goddess was not the true God. The wife replied that she was, and while they were thus disputing the child grew worse. The woman again troubled her husband to offer something to the goddess, and he reluctantly consented, but asked her to make a promise that if the child did not recover from the disease she would embrace Christianity with him. She readily consented to this, went to the demon-priest and offered something to the goddess as he directed, in the hope that the child would get over the disease. One day a Christian widow who knew all these things chanced to go to her house, and asked whether she had given any medicine to the child or not. The mother said that the child had not taken any medicine because the goddess had directed her not to give anything to the child. The Christian widow laughed at this curious



LOW-CASTE HINDOO WOMEN.

SHERRING, M.A. The history of Protestant missions in India.
London: Trübner & Co, 1875

CHAPTER XIII.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY, AND OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, IN THE PROVINCE OF TINNEVELLY.

Rapid growth of the Christian community.

THE Christian work carried on in the province of Tinnevelly exhibits features of peculiar interest. Foremost among them is the large number of converts found there. If the same proportion of Protestant Christians which this province possesses existed throughout India, there would be in the country not less than twelve millions and a half. Rapid as has been the growth of the Christian community in Tinnevelly, and bright as is the hope which it inspires of the speedy extension of Christianity over the whole land, yet it by no means furnishes the most striking instance of direct progress in the conversion of the people from Hindooism to the religion of Christ, which Protestant missions can produce in India. The Chota Nagpore missions, already described, have multiplied with far greater quickness; and the records of the last ten years, showing how a Christian population of two thousand four hundred persons has increased to upwards of twenty thousand, dazzle the mind with their brilliancy. Other instances, on a smaller scale, even more remarkable, have yet to be noticed.

Physical conditions of Tinnevelly.

The province is at the southern extremity of India, and is separated from Travancore by the Ghauts, a mountain-chain running from north to south, on the east of which is Tinnevelly, and on the west Travancore. Palamcottah, the capital, is fifty-seven miles from Cape Comorin. Three miles to the east of it is the town of Tinnevelly, and between the two flows the Tambrapoorny river, at the source of which are the famous falls of Papanasum. The country is covered with cotton and rice fields. Betel and palmyra plantations, especially the latter, abound. The people live on rice, fish, and the produce of the palmyra-tree.

An out-station of the Danish Mission at Tranquebar.

During the latter half of the last century Tinnevelly was a kind of out-station of the Danish missions at Tranquebar, from which native ministers and catechists were occasionally sent to afford Christian instruction to the natives of the province; but no one of them took up his permanent residence there until 1771. In this year, Schavrimutu, a Christian of the Trichinopoly branch of these missions, went to Palamcottah, where he continued for a number of years, expounding the gospel to the people. He was followed after a time by the great missionary Schwartz, who seems to have taken peculiar interest in the evangelisation of the province. When the congregation amounted to a hundred converts, he sent a catechist to administer to them the rite of confirmation, according to the custom of the Lutheran Church.

Schwartz visits Palamcottah twice.

In 1785 he visited Palamcottah again, and found that the Christians had increased to one hundred and sixty. He administered the sacrament to eighty persons. "Many of the members of this congregation,"

he reported, "behaved as real Christians ought to do, and gave him great comfort; while others, he frankly acknowledged, were the occasion of sorrow, remarking that this is no more than what is usually seen, wheat and chaff united together; but he entertained hopes of seeing them really reformed. He left with them two catechists and a schoolmaster. One of the catechists, Satiyanâdan, had for many years sustained the character of a sincere Christian and an able teacher. A portion of the English Liturgy, translated into Tamil, was regularly used in the church, and proved a valuable aid to this little flock. While without a stated pastor they were visited annually by one of the country priests from Tranquebar, for the administration of the sacraments." *

The catechist Satiyanâdan.

The Palamcottah Mission, therefore, may fairly date from the year 1785, if not earlier. Satiyanâdan seems to have laboured zealously and steadily, and the work made progress from year to year. In 1788 the Christian Knowledge Society, which considered itself the patron of the Tinnevelly Mission, sent to Tranquebar the Rev. J. D. Jœnické from Halle. He was a scholarly man, and soon acquired a practical knowledge of Tamil. At first he was employed in the mission school at Tanjore, but as he was anxious to be engaged in more active and direct missionary work, and as it was deemed desirable that the Tinnevelly missions should receive the aid of a European missionary, he was appointed to Palamcottah, to which place he proceeded in the autumn of 1791. At the end of the previous year, however, Satiyanâdan had received Lutheran orders at the hands of the Tran-

Jœnické joins the mission in 1791.

* Hough's Christianity in India, vol. iii. p. 663.

quebar missionaries. Schwartz speaks in the highest terms of this excellent man. "Really, as to my own feelings," he says, "I cannot but esteem this native teacher higher than myself. He has a peculiar talent in conversing with his countrymen. His whole deportment evinces clearly the integrity of his heart. His humble, disinterested, and believing walk has been made so evident to me and others, that I may say with truth I never met with his equal among the natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend, and yet do so much good. His management of children is excellent; and he understands how to set a good example in his own house." * The sermon which Satiyanâdan preached on occasion of his ordination was one of unusual power. It was translated from the Tamil into English, and a copy sent home to the society; and was considered so remarkable that it was printed in the society's report, together with the prayers which Satiyanâdan delivered at the commencement and conclusion of his discourse.

Preaching the gospel, the chief method pursued in those days.

Following in the steps of Schwartz, Jœnické devoted himself to the great work of preaching the gospel. In those times, it must be confessed, this was the chief means used in converting the people to Christianity. It was apparently the acknowledged custom to itinerate over large tracts of country, and to form Christian communities wherever the missionary went.

* Hough's Christianity in India, vol. iii. p. 665.

Chapels were erected, at Schwartz's expense, in various parts of the province; and it was in the country districts in which the Christians were mostly found. The people assembled in hundreds to hear; and many were so excited by the Christian message, that they led the way to the villages to which Jœnické and Satiyanâdan were going. At the end of the first year Jœnické baptized seventy-three persons, while in the previous year one hundred were admitted to the rite. Under the faithful ministrations of these two men, great additions were now made to the Tinnevelly Church. At Palamcottah, Ramnadpuram, and Manapur, the Christians were continually increasing; but the largest congregation, numbering more than two hundred persons, was at the place last mentioned, where a catechist and an assistant resided. The system adopted by St Paul when he travelled from place to place confirming the churches, was that which, at this early stage, was introduced among the Christian communities of this province, and which is still carried out not only there, but also in the neighbouring province of Travancore, with incalculable advantage to the native churches. Jœnické, Satiyanâdan, and even some of the catechists or unordained preachers, were employed in this important enterprise; so that by frequent visitations to them the condition of all the congregations, together with their out-stations, was well known. For several years, however, the missionary suffered from hill or jungle fever, and was often laid aside. Nevertheless, his ardour did not abate. At length he was obliged to retire to Tanjore from exhaustion, leaving his work to the care of Satiyanâdan. In consequence of this, Gerické, the

Gerické visits Tinnevelly.

missionary at Madras, determined to pay a short visit to Tinnevelly, and although Jœnické was still labouring under his disease at Tanjore, yet he roused himself to accompany Gerické on his tour to the south, and the two missionaries travelled together to Ramnad, and thence to Tuticorin and Manapur, Palamcottah, and other places; and finally leaving the province, they reached Madura, where they spent a short time in preaching to the people and in other Christian duties, and then parted.

Death of Jœnické.

But the faithful Jœnické's work was done. For few years only had he laboured, but he had laboured with intense earnestness, and with much inward joy. His disease seems never to have left him since its first attack in March 1792. Yet for eight long years, while struggling to rid himself of it, he nevertheless continued at his post with undiminished zeal, except during those intervals when the intensity of his fever compelled his retirement. On the 10th May 1800 he breathed his last. The announcement of his death was received with much sorrow by the Christian Knowledge Society, which, in the record that it made respecting this valued missionary, spoke of "the great endowments of his mind, the excellent dispositions of his heart, and his zeal for the glory of God and the good of souls."

In consequence of an outbreak among the Polygars of Tinnevelly, the Christians of the province were exposed to much persecution. This arose from their being identified with their British rulers. The poor people were robbed of their property, and their persons were tortured and subjected to great ignominy. They therefore abandoned their villages, and fled into

the jungles, leaving their houses and chapels to be destroyed by the rebels. Thereupon, Gerické undertook another journey into the province, for the purpose of gathering together again the scattered Christians, and of cheering and comforting them by his presence. He arrived at Palamcottah in the year 1802, to the great joy of the native congregation. In travelling through the villages he perceived that many persons were wishing to abandon their heathen practices, and to place themselves under Christian instruction. Moreover, as he observed a considerable number of catechumens in all directions, he purchased a piece of ground, and formed them into a Christian village. In this he showed much practical sense, which might be, in these later days, profitably imitated elsewhere. From the want of some such plan, whereby converts may be brought together, and also may possess a settled means of livelihood, I believe that in many parts of India Christian work is retarded, converts, instead of being numerous, are few, and even Christians themselves are discontented and unsatisfactory.

Gerické purchases ground for a Christian village.

Multitudes of people were ripe for baptism, the fruit of the earnest, loving, and hallowed labours of Jœnické and his native helpers. Although staying but a short season in the province, yet Gerické administered the rite to thirteen hundred persons. When he left, eighteen new congregations were formed, and the native brethren, carrying on the work which he had commenced, baptized the large number of two thousand seven hundred, thus making in all an increase of four thousand converts. "The conduct of Gerické upon this interesting occasion," says the

He baptizes 1300 souls.

Rev. J. Hough, in his able account of those times, "has been severely blamed; some persons assuming that he permitted this body of people to be baptized without sufficient evidence of their sincere conversion to the Christian faith. But the assumption is perfectly gratuitous; no good reason is given for it; and it appears to have been founded on the unusual number of candidates for admission into the Christian Church. We shall cease, however, to be surprised at this, if we bear in mind the various means which had so long been in active operation in the southern districts, the labour bestowed upon the people by Schwartz and his coadjutors, Jœnické and Satiyanâdan, and, above all, the fervent prayers which these diligent men had offered for the Divine blessing to descend upon the vineyard which they had cultivated with so much care."*

After this, much persecution was practised against the Christians by their heathen neighbours, which, if not sanctioned, was at least winked at by the British authorities in the province, who, strange to say, declined to interfere in behalf of the poor Christians. But redress was obtained from home. The Board of the Christian Knowledge Society laid the matter before the Court of Directors, who sent out orders of a most satisfactory character for the suppression of the persecution. It is important to observe that, during this time of heavy trial, not one convert apostatised from the Christian faith.

Persecution of the Christians winked at by the British residents.

On account of the diminished number of missionaries sustained by the Danish and Christian Knowledge Societies, we find that in 1807 the Tanjore, Trichi-

* Hough's Christianity in India, vol. iii. p. 678.

nopoly, and Tinnevelly missions were under the charge of three missionaries, the Rev. Messrs Kohlhoff, Horst, and Pohle. It was found exceedingly difficult for so few persons to superintend missions so widely separated. The two first missionaries devoted themselves, for the most part, to Tanjore; and the last, Mr Pohle, to Trichinopoly, while Tinnevelly, with its yearly increasing body of Christians, was virtually left to itself. Satiyanâdan was getting old, and, to supply his place, a catechist, Wedanayagam, was ordained to the ministry, and sent to Palamcottah, to assist him in his labours. But it is painful, as showing the neglected state of this promising field, to learn that, during the ten years from 1806 to 1816, there is reason to believe not one visit was paid to it by missionaries either from Tanjore or Trichinopoly. The mission had, in this period, from the lack of proper supervision and of judicious counsel, become considerably weakened, and although there was still a large Christian community, yet its zeal had sensibly diminished. Providentially, the Rev. J. Hough, the talented author of the work so frequently quoted in this book, was appointed chaplain at Palamcottah to the English residents stationed there. He at once inquired into the condition of the Christians, and so long as he remained in Tinnevelly, that is, from 1816 to 1821, was indefatigable in his labours among them, and became the means not only of reviving their religious fervour, but also of the introduction into the mission of missionaries from England, and of its transfer in 1817 to the Church Missionary Society.

The mission left to itself from 1806 to 1816. Its weakness and decay.

Rev. J. Hough.

The narrative of Mr Hough respecting the state of the mission on his arrival in 1816, is given in few

words, and is of great interest. "He found," he says, "Pastor Abraham diligently employed, and the Christians living together in peace. They consisted of three thousand one hundred souls, scattered in no less than sixty-three places, their numbers in each town or village varying from two individuals to between four and five hundred. Some of these Christians were respectable inhabitants, such as farmers, and others of that class; but the majority were mechanics and Shânârs, cultivators of the palm-tree: there were but few of the lowest castes among them. The increase during the last three years amounted to four hundred and seventy-eight. The establishment was possessed of little property in the district. Besides the chapel at Palamcottah, together with the mission-house adjoining, there was a substantial church at Mothelloor. The remaining places of worship were composed of mud walls, thatched with the palmyra-leaf. There were a few schools, which, being without one regular teacher, were conducted by the catechists, who had little time to attend to them. There were very few books either for the schools or the congregations. A Tamil Testament was preserved here and there in the chapel; but very rarely was such a treasure found in possession of an individual. The scholars were taught to read out of such *cadjan* writings, or native compositions written on the palmyra-leaf, as they were able to procure, the general subject of which was little calculated to improve their minds."*

He describes the condition of the mission in 1816.

To supply the manifest pressing wants of the numerous stations of the mission was Mr Hough's first

His labours in its behalf.

* Hough's Christianity in India, vol. iv. pp. 251, 252.

care. He procured copies of the Sacred Scriptures and of the Liturgy of the English Church, and other important books, which he distributed among them. He established schools in various places, with the view of removing the ignorance which existed in many of the Christian families. He next set himself to learn the Tamil language, and having done so, composed a number of Christian books, in diglot—Tamil and English—of a practical and very useful character, which for several years were the only works of the kind in use among the people. The labours voluntarily undertaken by this excellent man were the highest recognised by the Church of Christ. He was not merely an evangelist and teacher, but he undertook the care of all the churches in Tinnevelly. He superintended all their ecclesiastical affairs, helped them in their differences, gave them the aid of his sound judgment, and, in short, was their bishop without the name. And the memory of his great influence, of his unfailing kindness, and of his large-heartedness, continues to the present day; and even in remote districts his name is still known and revered.

Mr Hough purchased a piece of land in Palamcottah adjoining that on which his own house stood, and on it erected two buildings, one for an English school, the other for a Tamil school. Afterwards the entire property came into the possession of the Church Missionary Society, and is now the headquarters of the society's Tinnevelly missions. At this time the missions in this province were supposed to be connected with the Christian Knowledge Society, though, as the society could send no missionaries to their help, and was able to render them only a very limited

Its connection with the Church Missionary Society.

assistance in other ways, the connection was more nominal than real. Strictly speaking, the missions were independent, as is evident from the circumstance that they were left so many years to themselves without the smallest ecclesiastical supervision on the part of the society and its recognised agents. As the Christian Knowledge Society was unable to supply the increasing wants of the missions, and especially as it could not send out any European missionary to their aid, Mr Hough applied to the Church Missionary Society, and laid before its members his plans for the more effective prosecution of his Christian labours in the province. The Church Society cordially responded to his application, and forthwith helped him with funds. This was in 1817, which may be regarded as the date of this society's connection with Tinnevelly. Several years elapsed, however, before it entered formally on the work there; and it was not until 1820 that its first missionaries arrived.

From 1816 to 1820 three hundred converts were received into the Christian community, and ten new schools were established. At the beginning of this period there were scarcely a dozen copies of the Tamil New Testament in all the stations in Tinnevelly, although the Christians consisted of twenty-five congregations; but so great had been the diligence shown by Mr Hough in procuring copies of the Scriptures, that hundreds were in circulation before he left the district, and during the last nine months he distributed no less than sixteen hundred Bibles and tracts. At the time of his departure there were two English and eleven Tamil schools, with four hundred and ninety-seven scholars, in all the stations.

Rhenius joins the mission in 1820.

We now approach a very important epoch in the history of the Tinnevelly missions, namely, the appointment to them of the Rev. C. P. E. Rhenius and the Rev. B. Schmid. The former reached Palamcottah in July 1820, and the latter in October of the same year. Mr Schmid took charge of the schools, but Rhenius devoted himself to preaching. His perfect acquaintance with the language, and his charming manner, peculiarly fitted him for this department. He possessed the wonderful talent of swaying large bodies of men, and his influence over them was of the most attractive and winning character, and may be compared to that of a mother over her young children. Mr Hough had already established a seminary for the training of catechists and teachers, to which special attention was paid by the newly-arrived missionaries. Some difficulty arose, however, in regard to its management, as the young men of the Sudra caste, thinking themselves superior to those of the other castes, refused to eat with them, and consequently the seminary had to be closed for a time. It should be remembered that caste was permitted among the Christians at this period, and indeed for long afterwards. But the missionaries, with great judgment, refused to yield to the prejudices of the Sudras, and rather than submit to them, preferred to have no such institution at all. It was shortly after reopened under better auspices, and with more definite rules. On the 30th October 1822 a Religious Tract Society was originated, a Bible Society having been formed by Mr Hough several years before.

Theological seminary closed because of caste prejudice.

Soon multitudes of persons expressed their desire to abandon Hindooism. In 1823 as many as one

hundred and thirty-six families, belonging to seventeen villages, placed themselves under Christian instruction. "Small prayer-houses of the simplest construction were built, and native catechists appointed to live among them and instruct them." The next year two hundred and ninety-three families, connected with eighteen villages, followed their example. In 1825 five hundred and fourteen families, dwelling in eighty-nine villages, attached themselves to the mission. And thus, five years after Rhenius and Schmid had entered upon their work in Tinnevelly, the Christian community had been increased by four thousand three hundred persons, who were separated into thirteen circles, with a catechist appointed to each. Not that all these were baptized; but they were all properly ranked under the general designation of Christians, as they abandoned their idolatrous practices, and submitted themselves to the new teaching.

Increase of 4300 converts in five years.

The method pursued was of a simple character. "From the first," says the Rev. E. Sargent, "a system of adult instruction was arranged, by which every person capable of being taught was instructed in the great truths of the gospel. For this purpose a summary of Scriptural doctrines and duties was composed, and in every congregation committed to memory by old and young. Examinations in such lessons formed no small portion of the missionary's labour for the day, as he passed from congregation to congregation. Great caution was used not to let the people suppose that conversion to Christianity meant only a change of profession, a passage from heathenism to a visible standing in the Church of Christ; and therefore baptism was not so readily administered as some

Method pursued.

would perhaps think desirable. It was not till nearly two years after his arrival at Palamcottah that Rhenius baptized any of the converts; and then it was only two adults with their children. He was willing to teach any who came to him, whatever their motives might be; but he never baptized them till he saw that they understood all that is needful of the gospel scheme of salvation, that they submitted to Christian discipline, were well reported of by the teacher and people around, and expressed on their part a sincere desire for the ordinance." *

Method pursued.

The reasons influencing the minds of these people, and of those large numbers who in subsequent years entered the outer fence of Christianity, are admirably given, and with excellent precision of language, by Mr Sargent. The following statement, though lengthy, will bear close, thoughtful, and repeated perusal. Speaking of the multitudes who every year flocked to the Christian standard, he remarks, "Doubtless a mixture of motives operated in bringing about this result. Here was a people degraded by idolatry and social position; but not slaves of the soil, like others of the lower orders; nor addicted to the debasing vice of drunkenness, as is the practice among many other classes. These were redeeming features in their otherwise deplorable condition. But they had no one who cared for their good, either temporally or spiritually. A European missionary appears among them, speaks kindly and persuasively to them; they all feel and acknowledge their demon-worship to be useless;

* Report of the South India Missionary Conference: Paper on the South Tinnevelly Mission of the Church Missionary Society, by the Rev. Edward Sargent, p. 13.

and a few perceive the excellency of the Christian doctrine, and the high destiny to which it professes to call and raise them. These are forward to learn more of what has been told them. They ask to have a schoolmaster or teacher placed among them; and a commencement is thus made of a class of men under Christian instruction. When others saw the outward advantages which arose from association with European influence, and from having an educated man of their own class living among them as a teacher, and offering their children an education which otherwise was beyond their reach, the number materially increased of those who professed to forsake their idolatry, and learn what the gospel teaches. And among the multitude there was many a poor illiterate man who drank in with avidity what he was told of sin and of a Saviour, and who gradually showed that the gospel is now, as ever, 'the power of God unto salvation.' The character of the people, too, was such as is very powerfully acted on by the sympathy of numbers — few venturing to come alone, but almost invariably persuading others to come with them, from no other motive perhaps at the time than companionship. 'How can I learn alone? If ten men join, we might learn together.' This was, in a sense, the weak part of the work; and had they been left with but little instruction, and Christianity taught to consist in just a change of outward worship, it would have resulted in total disgrace, perhaps, to the cause of Christ. But Rhenius's principle was this — 'The majority of these inquirers have no proper motive for desiring instruction; but how in their present state can they know what right motives are? By God's

help I will not let the opportunity which now offers itself, by their wishing to have a teacher among them, pass by. The good seed of the Word shall be sown as widely as possible, and God will bless it where it pleases Him.' But in every case there was the outward renouncing of idolatry.

Method pursued.

"Then trials and persecutions would arise. Some from among themselves would oppose, because of the restrictions which Christianity placed on their proceedings in public and private life; some from the illwill borne against the party from other personal causes. Some, and these among the higher classes, from their dislike of Europeans getting a standing in their village, and because of the influence they would lose by people understanding their own rights, and being put in the way of obtaining redress for their grievances, and by forming a common and closer bond of union with each other. These trials would serve to sift the unimprovable, and in many cases to confirm others in their profession. In the meanwhile, the preaching of the gospel was vigorously applied; and whatever might have been the first motive, yet here was a door of opportunity opened for declaring and teaching the truth without restriction. This opportunity was, with God's blessing, assiduously improved; and in almost every place, while many showed they were but wayside hearers, or stony-ground hearers, or hearers in whose heart the cares and pleasures of the world, like thorns, choked the good seed, yet there were not wanting those whose hearts were prepared by the Spirit of God; and the good fruits were manifest to all." *

* Report of the South India Missionary Conference: Mr Sargent's Paper, pp. 12, 13.

During the next five years the converts continued to multiply in the same proportion as they had done in the previous years, and we find that in 1830 there were seven thousand five hundred Christians, belonging to two thousand families, and living in two hundred and forty-four villages. There were also sixty-two schools, in which thirteen hundred children were instructed. Rhenius gives his own opinion respecting the religious character of these professed converts. He asks himself the question, "Are all these two thousand families true Christians? To this," he says, "we do not hesitate to answer, No, not at all. They are a mixture, as our Saviour foretold that His Church would be. 'The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.' But all have renounced idolatry and the service of devils, and put themselves and families under Christian instruction, to learn to worship God in spirit and in truth. And is not this a great blessing to them?" *

Were they all true Christians? Rhenius's answer.

Ten missionary districts were now formed in the province, over each of which an Inspecting Catechist, as he was termed, was placed. Once every month all the native agents of the missions in all departments were assembled at Palamcottah, for the purpose of rendering a report of their labours, and of receiving instructions for the future.

Ten missionary districts formed.

Meanwhile, the mission in Tinnevelly, which had been for many years subsidised by the Christian Knowledge Society, continued separate from the new missions formed by the Church Missionary Society through the instrumentality of Mr Hough.

* Report of the South India Missionary Conference: Mr Sargent's Paper, p. 13.

Rhenius and Schmid had taken charge of them, and had managed them in conjunction with their own. Indeed, a close union subsisted between the two, and the catechists of both met together at the same time to receive from the missionaries Christian instruction and advice. During all this time the Christian Knowledge Society had sent out no missionary to its Tinnevelly Mission; and had these missionaries not superintended its affairs, there is little doubt that it would have become weak and inefficient, and in many ways would have suffered severely. But in 1829 this condition of dependence was happily terminated. The society transferred its authority over the mission, such as it was—for it was apparently based on nothing more than on the pecuniary assistance which it rendered to it yearly—to the Society for the Propagation of the Gospel in Foreign Parts, which appointed in that year the Rev. D. Rosen to its management. From this period dates the commencement of the noble work which has been performed in Tinnevelly through the agency of the missionaries of this society. The province, in fact, has been divided between the two Church of England societies, the Propagation Society occupying chiefly the country to the east, bordering on the sea, and the Church Missionary Society the country to the north and west. The missionaries of these societies have laboured together with much brotherly love and goodwill, and have been animated by a spirit of Christian emulation in their efforts to spread the knowledge of Christ among the people. Both have been singularly successful; and possess at the present time a very large number of converts, as will be shown in the statistical table at

The Christian Knowledge Society surrenders its Tinnevelly missions to the Propagation Society in 1829.

the end of this chapter. Belonging to the same ecclesiastical system, it was only natural that the plans and methods which they adopted in their work should be very similar. Indeed, it may be considered a fortunate circumstance that this province has not, like many other parts of India, been troubled with several distinct ecclesiastical organisations, but has had, in reality, only one introduced into its midst.

Results.

The next five years were distinguished by the wonderful expansion of the Palamcottah Mission and its out-stations. The Christian community had increased with extraordinary rapidity, and in 1835 consisted of eleven thousand one hundred and eighty-six persons, belonging to three thousand two hundred and twenty-five families, and dispersed over two hundred and sixty-one villages. There were one hundred and two catechists in the mission, and one hundred and seven schools, with two thousand eight hundred and eighty-two children.

Ecclesiastical difficulties.

The prosperity of the mission had hitherto been uninterrupted and great. But it was now to be subjected to the ordeal of a bitter and painful controversy, extending over several years, and ending disastrously. Hitherto the mission had been in the hands of Lutheran clergymen, who so far conformed to the rites and ceremonies of the Church of England that they adopted its Liturgy, but were unwilling to follow the method of ordination prescribed by that Church. They were placed in a difficulty by the very success which had followed their labours. Anxious that some of the superior catechists should receive ordination, they proposed to ordain six of them, and an East Indian, according to the usages of the Lutheran

Church, giving the precedent of Satiyanâdan, who had been thus ordained. In reply to this request it was urged, that when Satiyanâdan was ordained there was no bishop of the English Church in India to perform the ceremony; but that now such a bishop was in India, who was, moreover, quite prepared to ordain the candidates. Rhenius and the other missionaries, however, were zealous Lutherans, and were not willing to surrender the point, by doing which they would appear to hold loosely to their own orders. The Church Missionary Society declined to comply with Rhenius's request, but at the same time did not require that the candidates should be ordained by the Bishop of Calcutta. Rhenius was not satisfied with this decision, and soon showed that he could not continue an agent of the society unless he was permitted to carry out his own views. The consequence was, that in May 1835 the society dissolved its connection with Rhenius, who left the mission together with the other German missionaries.

Rhenius separates from the Church Missionary Society.

Difficulty of the question in dispute.

It is not hard to understand that, in this sad controversy, both sides were in the right. Rhenius was right in not betraying the ecclesiastical system in which he had been brought up. The Church Missionary Society was also right in not permitting in its missions any other ecclesiastical system but its own. It was wrong, however, in obtaining the services of Lutheran missionaries unless it intended to maintain their independence as such. For many years in Tinnevelly, as in some other parts of India, the Church Missionary Society was unable to send out clergymen of the Church of England, for the simple reason, that they would not come to India in the humble capacity

of missionaries. In its necessity, it secured the assistance of Lutheran clergymen, who in those days were ready to exercise the self-denial which clergymen of the Church of England were by no means inclined to do. The case stands thus: Either the Church Society must send out men of the Lutheran Church, like Rhenius and others, or none at all, leaving its Tinnevelly and other Indian Christian communities to languish, perhaps to perish. These missionaries were doing the work of the Church Society with wonderful self-denial, intrepidity, and skill; and they were successful to a surprising degree. The position was doubtless paradoxical. I cannot see how the society could have acted otherwise than it did; and yet Rhenius was wronged, and was justly aggrieved. The society has its own principles of action, and it is natural that it should insist on the ecclesiastical rites of its Church being observed. For my part, it is manifest that a society without definite principles of action in regard to the organisation of its missions, is a society which ignores some of its highest functions. But the anomaly in this case was, that the actual work of the society was performed not by Churchmen, but by Lutherans, who thought as much of their own orders as Churchmen did of theirs.

On the retirement of Rhenius and his brother missionaries, the mission was placed in the hands of English missionaries ordained according to the ritual of the Church of England. But many of the catechists complied very unwillingly with the new system; and for several years much dissatisfaction prevailed; separations occurred, which were finally adjusted with the greatest difficulty; and the mission was a prey to

Rhenius commences a new mission.

discord and heart-burning. Returning to Palamcottah, Rhenius and his brethren formed a new society, which they designated "The German Evangelical Mission," and attached to themselves sixty-seven of the old congregations, leaving, however, nearly three times that number with the Church Society. While the feud was at its height, Bishop Corrie visited Palamcottah, and with all the winning persuasiveness which he possessed, attempted to heal it. But the attempt utterly failed. He had many conversations with Rhenius, who in various respects was a man of a like spirit to that of the good bishop. For nearly three years the disunion lasted, when it was terminated by the death of Rhenius. The event caused great sorrow to all parties, for he was universally regarded as a man of great holiness of character, and of ardent love and zeal in the service of his Divine Master. The Rev. G. Pettitt, of the Church Mission, who with his colleagues had acted with much judgment and wisdom during the sad period of strife and trouble, thus speaks of him: "In the month of May (1838) a change became perceptible in Mr Rhenius's health. That constant cheerfulness and buoyancy of spirits, for which he had always been so remarkable, had subsided; and it was observed by his family that he had to make an effort to arouse himself from a growing dulness and lethargy altogether foreign to his nature. It soon became evident that his bodily system was oppressed by a tendency to apoplexy. Though confined to his room, he still corresponded with his friends, continued to manage the business of the mission, and to labour at that which was his great delight, translating the Scriptures into the native

Death of Rhenius.

language. I knew, indeed, that so long as he lived, there was little hope of union, because of the difficulties of the case. Yet, since I regarded him truly as a Christian brother, a faithful missionary, eminent for personal piety, and greatly honoured of God, I rejoiced in his labours for Christ. On the 5th June he suddenly became worse, and in the evening of the same day departed so gently from the scene of his long and indefatigable labours, that for some time it was uncertain whether he had ceased to live. The same day I reported the event to our committee at Madras, and suggested the propriety of at once proposing to his afflicted family to regard them as they would have done had Mr Rhenius died in connection with the society. The committee immediately adopted this suggestion, which was also confirmed by the parent committee in England. On the second morning I had the only relief left to me, of following, with his friends and all the gentlemen present in Palamcottah, in the funeral procession, and of hearing our beautiful service read over his remains by his fellow-labourer in the mission, the Rev. P. P. Schaffter, while a crowd of native catechists and Christians wept around. Every native Christian's heart in Tinnevelly was sad that day; for not only his own catechists and people, but ours also, entertained for him the highest affection and esteem." *

Reunion of the congregations.

In the beginning of the following September, one-half of the separated congregations, with Mr Schaffter at their head, reunited themselves with the Church Mission, and the remainder, under Mr Müller, in 1840. Notwithstanding all the troubles which had occurred,

* The Tinnevelly Mission, by the Rev. G. Pettitt, pp. 157-160.

both sections of the missions during their separation were singularly prosperous in receiving accessions from the heathen; and at the end of 1840, when it was again an undivided mission, we find that it had increased by more than six thousand converts, and possessed the large number of nearly seventeen thousand five hundred Christians connected with three hundred and fifty-four villages, and also one hundred and eighty-seven schools, with five thousand five hundred and thirty-four children.

Prosperity of the Propagation Society's missions.

Nothing specially noteworthy occurred in the Propagation Society's Tinnevelly missions until the year 1839, when, with the advice of Bishop Spencer, they were "divided into small districts, to each of which a resident missionary was appointed, to carry out, as far as possible, the parochial system, much as it exists in the missions of the Church Missionary Society." The success of this system was soon manifest. Great general movements of the natives towards Christianity occasionally took place. One was at Sawyerpuram in 1844, when "many villages expressed their desire to receive Christian instruction, and many hundred natives were at once admitted as catechumens." Another was at Christianagram, in which, and at the same time, a similar result to that which had been seen at Sawyerpuram was exhibited.

In 1849 there were at this station fifteen hundred and seventy-nine persons under Christian instruction. So, likewise, at Edeyenkoody and Nazareth, multitudes embraced the gospel, for we find that by 1850 the former had two thousand Christians, and the latter nearly four thousand.

Both branches of the Church of England's missions

in Tinnevelly have been favoured with earnest and conscientious workers. Some of the most prominent of them are, the Rev. Dr Caldwell, the learned author of "A Comparative Grammar of the Dravidian Languages," who was formerly connected with the London Society, but has been for many years one of the leading spirits in the Propagation Society's Mission; the Rev. E. Sargent, the Rev. T. Spratt—men of indefatigable zeal—the saintly Ragland, and the devoted David Fenn, of the Church Society's missions.

Rev. Dr Caldwell and others.

System of labour adopted.

The plan adopted in the Church Society's missions is one which brings all that part of the province in which they are situated under Christian teaching and influence. The province is divided into a number of districts, presided over by a resident missionary; attached to which are smaller circles under the charge of ordained native pastors. "The brethren meet together every quarter in conference, when matters of general interest are discussed, and friendly intercourse and exchange of mind promoted, with the view of carrying on the work with efficiency, harmony, and economy. The catechists and masters (teachers) meet at their respective missionary stations at least once a month; in some places twice; and in others, where there is not much ground to travel over, four times a month. Where this system is more or less sustained, the order and efficiency of the agents are proportionably manifest. The people of the several congregations in a district have the opportunity of meeting at their respective missionary stations once or twice in the year, for the anniversaries of their local societies; and a general meeting is held twice in the year at Palamcottah, as the more central station, for the gen-

eral business of the several societies, and the examination of the several educational establishments." *

Plan of prosecuting the work among the villages.

The method of itinerating pursued by the Rev. T. G. Ragland, the latter years of whose valuable life were entirely spent in this work, and by other missionaries, was of the most systematic character. In his highly instructive essay on Vernacular Preaching, Mr Ragland gives a clear and detailed account of the course adopted. "Our usual plan of prosecuting our work," he says, "is the following. Each of the European missionaries has his tent, which he pitches in some convenient *tope* (or clump of trees), generally for about a week at a time. A longer stay would oblige us, except our numbers were greatly increased, to leave many parts of our district unvisited for a considerable length of time. A more frequent change, as we very early discovered, would soon wear out our servants, if not ourselves; and as we are engaged in itinerating for nearly eleven months in the year, our plans require to be such as admit of being permanently acted upon. During the week each is able, with the assistance of the catechist who may be with him, to visit every village within a radius of three or four miles; and when, as is very often the case, there are two catechists, the principal and nearer villages receive two or three visits at each encampment. The superior native catechists, or at least two of them, have also each his tent; and sometimes, though not as often as we wish and intend, each has the assistance of one of the catechists sent from the south. The time occupied

* Report of the South India Missionary Conference: Paper on the South Tinnevelly Mission of the Church Missionary Society, by the Rev. E. Sargent, pp. 14, 15.

by the European missionary in actual preaching, in a morning or evening visit, varies from about half an hour to an hour. Our native brethren, who have no fear of the sun, stay out longer in the morning, and sometimes start a little earlier in the afternoon. Sometimes the European missionary visits a village in company with one of the native brethren; and if there be two of them, they sometimes go out together; but our visits are for the most part paid singly. As we and our object are well known, and as we are with our catechists during the day, there is not much advantage in two preaching at once in the same place. The occasions on which we do so are, 1*st*, when one of the party is for some reason less equal to the exertion of preaching than usual; or 2*d*, when the catechist is young, and has just joined us; or 3*d*, when there is reason for expecting peculiar opposition on the part of the heathen.

"At our tents there is seldom a day when we have not visitors, often many, and on some occasions crowds. To them we speak, and read, and distribute Scripture portions and tracts, as in the villages. On the day of moving our tents, if there be no body of inquirers whom we find it convenient to visit, or if there be no other tent sufficiently near, the day is generally spent in a Sâvadi, or small native rest-house, sometimes in a Chattram. Here we have excellent opportunities of speaking to the heathen. We make a point of visiting every village throughout our district at least once in each half year. The whole is well mapped out; and we have, besides, a register of villages, in which our visits are noted down; so that it is scarcely possible for one to escape.

The same.

Many, however, are visited two, or three, or four times in the half year, and even more frequently still. We should be very glad if our numbers allowed of our making much more frequent visits. To engage in, or at least to commence, a system of itinerating preaching, it seems to us essential that the missionary should be entirely released from work of every other description. The charge of catechists, schoolmasters, and congregations is quite incompatible with that freedom and vigour of mind which the duty in question requires. There is nothing at all, we think, to be apprehended from a tent life on the score of health. We are all of us very careful to keep out of the sun, and our work does not require exposure to it. We encamp usually, and in fact nearly always, apart from one another; and sometimes our tents are forty or fifty miles distant, though we try as far as possible to prevent this. Generally we contrive to meet once a fortnight. Once, too, in the year, that is, for five or six weeks in October and November, during the rains, we retire to a bungalow; and twice in the year we pay short visits to the south. By these means, and by visits we sometimes receive from our brethren in the south of Tinnevelly, we have been kept from any feeling of loneliness. It is well for the itinerator to keep the number of his servants as low as possible, and worth very much labour to have them, or at least the principal ones, Christians. Each of us has a lascar, a cook, and water-boy, a horse-keeper and grass-cutter; no more are required." *

To show the progress which these missions had

* Report of the South India Missionary Conference: Paper on Vernacular Preaching, by the Rev. T. G. Ragland, B.D., pp. 145–148.

made since their establishment to the year 1850, I will give the numerical statistics of the converts for that year, and farther on will show how they have increased subsequently.

STATISTICS OF THE TINNEVELLY MISSIONS IN 1850.

Name of Society.	Number of Native Christians.	Number of Native Churches or Congregations.	Number of Native Preachers.	Number of Schools.	Number of Pupils, Male and Female.
Church Missionary Society............	24,613	73	81	257	6,752
Propagation Society	10,295	6	8	86	2,381
Total...........	34,908	79	89	343	9,133

Heretical Christian sects.

It is perhaps remarkable, that in the progress of Christianity in India, so few actual schisms should have taken place. In the districts of Benares and Mirzapore, in Northern India, is a sect of schismatic Christians, originally the followers of a devotee, called Ramâyâ Bâbâ, who was baptized in the Church Mission, Benares. This man exercised enormous influence over large numbers of Hindoos; and it was hoped that when he became a Christian he would induce many of his disciples to follow his example. Though wild and erratic in some of his ways, he seemed a sincere believer in the Lord Jesus Christ as the Saviour of the world. It was soon found, however, that his old habits were too strong for his new religion. In intercourse with his former friends he blended the worship of our blessed Lord with the worship of Râm. His poetical effusions, which were very numerous, were all of this mixed faith, presenting a kind of Hindooised Christianity, which excited

Followers of Ramâyâ Bâbâ in Northern India.

powerfully the imaginations of his sect. The members of the fraternity regarded themselves as Christians, and received baptism at the hands of their leader. Ramâyâ Bâbâ died not long since, but the sect continues as before. It holds no communion with other Christians, yet is quite willing to receive instruction from missionaries and native preachers.

The Nâttâr schismatics of Tinnevelly.

A schism of another character occurred in the Tinnevelly missions. "It commenced," says Dr Caldwell, "in a large Christian village in the district of Nazareth, and involved a contiguous part of the Church Missionary Society's district of Megnanapuram. It owed its origin to a personal dispute between the missionary then at Nazareth and a portion of his flock; but as soon as the leaders of the schism had formed their plans, and declared themselves, they took advantage of the strong caste feeling which prevailed among the Shânâr Christians of that neighbourhood, and placed their cause on a caste basis. The adherents of the schism number, it is said, more than two thousand souls,* and were without exception Shânârs. They used many endeavours at first to induce the Shânârs generally throughout Tinnevelly to join their ranks, but without success. They call themselves in their documents 'The Hindoo Church of the Lord Jesus;' but amongst their neighbours they call themselves, and are generally called, the Nâttâr, or 'National party.' In their zeal for caste and Hindoo nationality, they have rejected from their system everything which appeared to them to savour of a European origin. Hence they have abandoned infant baptism and an ordained ministry. Instead of wine,

* This was more than five years after the schism had commenced.

they use the unfermented juice of grapes in an ordinance which they regard as the Lord's Supper; and observe Saturday instead of Sunday as their Sabbath. It is not greatly to be wondered at that a schism like this should have taken place during the progress of the native Church towards maturity."* It is satisfactory to find that occasionally some of the seceding families return to the true faith. The Rev. M. Yesudian, native minister at Nazareth, in his last report, states that fourteen such families had, in the course of the year, reunited themselves with the mission.

The London Society surrenders six congregations to the Propagation Society.

An interesting circumstance, as illustrating the oneness of feeling existing among the missionaries of various religious communities in Southern India, occurred in 1865. The London Society had many years previously established six important stations in the south-western portion of Tinnevelly, which were connected with its missions in Travancore. As the Propagation Society advanced in Tinnevelly, and multiplied its congregations there, the London Society's stations became eventually intermingled geographically with those of the Propagation Society. "An amicable arrangement," remarks Dr Caldwell, "was entered into by the two societies in 1865, in virtue of which the operations of the London Missionary Society were for the future to be restricted to Travancore, and those of the Propagation Society to Tinnevelly. In consequence of this arrangement, the six congregations referred to were made over, in the most generous manner, by the London Missionary Society to the Propagation Society; and the field was now made clear

* Ten Years' Missionary Labour in India, between 1852 and 1861, by Rev. Dr Mullens, pp. 51, 52.

for the formation of the whole of this tract of country into a new S.P.G. district." *

Dr Caldwell on the spiritual condition of the native converts.

In his review of his own personal work in Tinnevelly during the last ten years, Dr Caldwell makes some exceedingly important observations of a general character, which refer not merely to that portion of the province of which he had charge, but which are doubtless more or less true of the province at large. On the subject of the spiritual condition and growth of the Christian community, he says, "Judging from what I know of my own district and people, I am sorry I cannot say that the growth of the native Christian community in spiritual religion appears to me to keep pace with improvements in organisation, and the growth of the principle of self-help. External work is ever far easier than inward and spiritual work. The spiritual and moral condition of the native Christian congregations does not certainly seem to me to be anything like so satisfactory as their progress in order and liberality would lead us to expect. I can only hope that better times are in store for us, 'times of refreshing from the presence of the Lord.' I do not wish it to be supposed, however, that because there is only a small handful of people in proportion to the mass, in whose consistent piety we can place perfect confidence, therefore the mass of the native Christians are no better, or little better, than the heathen. This would be too harsh a judgment. The mass of the baptized people will bear a comparison, perhaps a favourable comparison, with the mass of nominal Christians of the same position

* Review of Ten Years' Missionary Labour, by the Rev. Dr Caldwell, p. 2.

in society in older Christian countries. They are subject to moral restraints and checks, of which heathens know nothing. High Christian ideas of sin, and redemption, and a new life, and grace, of living their lives in a Divine presence, and dying deaths to be followed by a judgment, cannot prevail in a community without producing an elevating effect. They furnish in all cases something to appeal to—something to hope from. There is always in such a community a power of reformation, a capacity for moral and religious revival, a seed of righteousness wanting only to be developed, which makes it differ widely from the heathen communities by which it is surrounded." *

His opinion on future labours among the heathen.

On the work of proselytism among the heathen, Dr Caldwell gives the following opinions: "There are two particulars affecting the progress of the mission in the future, about which I confess I feel anxious. First, Christianity is still confined too much within the limits of the Shânâr caste. Fair progress is being made, in this district, at least, amongst the Pariars and similar castes; but there has been very little progress amongst the so-called higher and middle castes, the members of which form certainly the most influential portion of the people. Much has been done amongst the Shânârs. The problem of the future is, how a work similar to what has gone on amongst the Shânârs, is to be commenced and carried on amongst the so-called higher castes. The second point is, the cessation even amongst the Shânârs

* Review of Ten Years' Missionary Labour, by the Rev. Dr Caldwell, pp. 6, 7.

themselves of accessions to Christianity on anything like a considerable scale. Accessions do still take place; but they are generally few and far between; and what I especially note with regret is, that they are fewer and further between in old districts than in new. It is to be borne in mind also that the majority of the wealthier sort of Shânârs—those who call themselves by a name signifying 'lords of the soil'—are not Christians, show no intention, generally speaking, of becoming Christians, and are, in some instances, as much opposed to the idea of actually joining the Christian Church as any class of people in the country. In many places, therefore, in the older districts, the Christian Church has now become more or less stationary; and people on both sides are now beginning to be tempted to regard the present condition of things, and the mode in which the people are at present divided, as likely to become permanent. The heathen are beginning to reconcile themselves to the Christianity of their Christian neighbours, as a transmitted, inherited form of religion peculiar to a certain circle of families, and as such entitled to the profound respect of conservative-minded Hindoos; and the Christians, if left to their own ideas, are beginning to accept the retention of heathenism by their heathen neighbours as an accomplished fact, which may be regretted, but which cannot be helped. This is a danger which seems now to be taking form and shape in many villages where congregations have long been established; but we are aware of the danger ourselves, the better class of our Christian people are also well aware of it, and

regret it; and we hope to work against it with all our vigour as time goes on."*

These are bold statements, and most candidly expressed. He who makes them is evidently fully alive to the dangers from within and from without, with which the Tinnevelly missions are now assailed. But it is not the language of a faltering faith; on the contrary, is the language of one who is not downcast at the difficulties to be contended with, but who looks at those difficulties in every possible aspect, conscious that his strength lies in thoroughly understanding them. Moreover, in respect to some features of these circumstances, Dr Caldwell himself observes, that "though they may cause us anxiety, though they may constrain us often to 'look to heaven and sigh,' they seem to me to suggest no reason why we should despair, but many reasons why we should feel hopeful, and take courage."

I shall now give a summary of the statistics of the missions in Tinnevelly, in connection both with the Church Missionary and Propagation Societies.

Statistics of the Tinnevelly Missions of the Church and Propagation Societies for the Year 1871.

Number of Native Christian Congregations, . .	580
Number of Protestant Native Christians—Church Society, 39,005; Propagation Society, 19,836,	58,841
Increase since 1861—Church Society, 5314; Propagation Society, 3563, ...	8,877
Number of Communicants, ...	9,151
Increase since 1861, ...	2,949
Number of Towns and Villages containing Christians,	1,116

* Review of Ten Years' Missionary Labour, by the Rev. Dr Caldwell, pp. 7–9.

Number of Ordained Native Ministers—Church Society, 33; Propagation Society, 13, . .	46
Increase since 1861, ...	32
Number of Unordained Native Preachers—Church Society, 221; Propagation Society, 79, . .	300
Number of Mission Colleges and Schools—of these, Girls' Schools are 100 in number, . . .	603
Increase in Ten Years, ...	125
Number of Pupils, Male and Female—of these, Female Pupils are 4620 in number, . . .	19,242
Increase in Ten Years, ...	7,198
Number of Christian Teachers, Male and Female, .	539

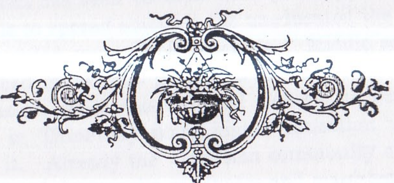
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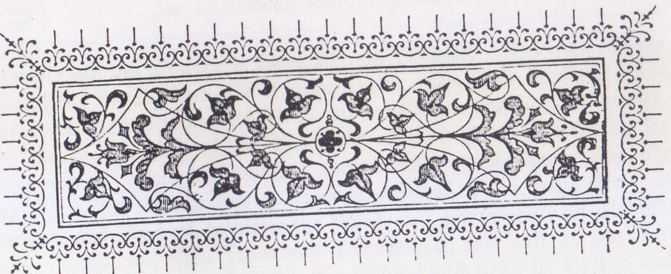
MISSIONS IN THE PROVINCE OF MADURA, OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, AND OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Christian work commenced in Madura by the Danish missionaries.

THE Danish missionaries who, in the last century, raised up their flourishing missions in Tranquebar and Tanjore, were anxious to extend the Christian religion to the neighbouring provinces. Stations were occupied in Trichinopoly, and native preachers were occasionally sent to the province of Madura, in the south, where gradually a small Christian community was formed, whose scattered members were found from the capital itself as far as Ramnad. These were taken under the special charge of the missionaries at Trichinopoly. In this way, therefore, they may be said to have become connected with the Christian Knowledge Society, which long rendered essential aid to the Danish missions. We find that in the beginning of the present century, the Rev. Mr Pohle, of the Trichinopoly Mission, sent two catechists to Dindigul and Madura, "to visit and instruct the Christians in those parts, and preach to the heathen. He also supplied them with suitable books for distribution. Satiyanâdan, the senior catechist, baptized several converts at Dindigul, where the congregation

reply and said that the goddess could do nothing. She then told the mother a dream which she had the previous night. "'In my dream last night,' the Christian widow said, 'I saw you and your husband both giving alms to our Church.' The heathen woman replied, 'In the name of my goddess that will never come to pass.' The Christian widow went home saying that the wife and husband would soon both go to her Church. While the wife and husband were thus differing in their opinion the child died. Then the mother thought that if she had believed in what the Christian widow had said and had acted according to what her husband said, then the child might not have died, and in her agony she declared that her priest and the goddess were quite powerless. After the days of mourning were over she embraced Christianity with her husband, and she poured out her heart to the Christian widow and asked permission from the catechist and native clergyman to go to the Church on Sundays and other days. Both the wife and the husband attended the services regularly, and the next Sunday they asked the young men to have their singing party in their house. They learnt their lessons, and were then baptized. The man's name now is Gurubatham and the woman's name is Annamuthu. This is the first woman that has been baptized among all the newly converted women, and, as she worshipped devils with great zeal, so now she worships the one true God with much devotion. May God bless that couple!"





THE TINNEVELLY ADDRESS TO THE DUKE OF CLARENCE AND AVONDALE.



WHEN His Royal Highness Prince Albert Victor passed through Tinnevelly during his recent tour in India, the following address was presented to him, with a copy of the Bible in Tamil :—

"To His Royal Highness

"Prince Albert Edward Victor of Wales.

"May it please your Royal Highness:

"We, the Native Christians of the Tinnevelly District in connection with the Church of England, rendering our heartfelt thanks to God for the privilege given to us of approaching your Royal Highness, humbly beg permission to submit this short history of our Church for your Royal Highness' kind perusal.

"The work of Protestant Missions in the Province of Tinnevelly dates back more than a hundred years. The first trace of it is found in the journals of Schwartz, whose name is memorable in the annals of Christian Missionary work, and occurs in the year 1771. The first convert was a Brahmin widow, Clorinda by name, whose zeal for her new-found faith led to the erection, in Palamcottah, of a little church, the remains of which still exist. From that time the work grew and expanded little by little, under the auspices of the Society for Promoting Christian Knowledge, till, at the beginning of the present century, the number of native Christians in Tinnevelly had reached the total of 4,000. But it is from the year 1820 that we must date that larger development of Missionary operations which has resulted in the formation and organisation of the now existing Native Church. It was in that year that the Church Missionary Society, at the invitation of a zealous chaplain, Mr. Hough, entered the field, and, by a succession of devoted Missionaries—of whom Rhenius was the first and chief, and among whom Pettitt and Tucker, Ragland and Fenn, Thomas and Sargent rank conspicuously—spread the light of the Gospel through the towns and villages of the district. In 1826 the Society for the Propagation of the Gospel took up the work transferred to their hands by the Society

for Promoting Christian Knowledge, and added their contingent of honoured labourers, such as Brotherton and Bower, Caldwell and Pope, Kearns and Kennet. It has pleased God to honour the labours of His servants, and by their means to gather a goodly company into the kingdom of His Son. A few salient points in the history and progress of the Mission invite special attention and consideration.

"In 1877 the two veteran Missionaries, Dr. Caldwell of the S.P.G., and Dr. Sargent of the C.M.S., were raised to the Episcopate, and as Missionary Bishops of the Native Church continued to foster that work which they had previously helped with such success to further and promote.

"In 1880 the first centenary of the Tinnevelly Mission was celebrated in Palamcottah. A paper was then read by the Right Rev. Bishop Caldwell calling attention to the rise and progress of the work, and tabulating its visible results as follows:—

	Villages occupied	Native Clergy	Baptized	Catechumens	Total No. of Adherents	Communicants
C.M.S.	875	58	34,484	19,052	53,536	8,378
S.P.G.	631	31	24,719	19,350	44,069	4,887
TOTAL	1,506	89	59,203	38,402	97,605	13,265

"In 1885 the venerable Bishop Sargent, who has since passed to his rest, and a little later, his friend and co-worker Bishop Caldwell, celebrated each the jubilee of his Missionary career in Tinnevelly. Both these occasions were attended with much joy and congratulation on the part of the native Christian community. We would call attention in conclusion to some facts of moment.

"Worthy of special note is *the spread of Christian education*. From the first much labour has been expended on this branch of Missionary work. The district has been covered with primary village schools, the object of which is to spread amongst the uneducated the first principles of knowledge, founded upon Bible teaching. Middle schools and high schools, established in various places, invite the children to a higher grade of knowledge, while the Caldwell College in Tuticorin and the C.M.S. College in Tinnevelly place higher education within the reach of all who seek it. Already the Christian community of Tinnevelly can show its lawyers and doctors, its graduates and magistrates.

"*Female education* has by no means been neglected. By village and boarding schools pains are being taken to instruct the female young in all the elements of sound and useful knowledge, while Mrs. Caldwell's school in Tuticorin, the S.P.G. Girls' Schools at Nazareth, and the large C.M.S. Sarah Tucker Institution in Palamcottah, with its affiliated district schools, are all doing useful work in the cause of higher female education. It is noteworthy that the first female matriculates of

Tinnevelly are the product of these Mission Schools. What the schools are doing for the children, the Zenana ladies, with their bands of Bible women, are seeking to accomplish for the heathen women in their houses.

"*The organisation of the Tinnevelly Native Church* also calls for special notice. This has assumed considerable proportions. Roughly speaking, about 100 native clergymen, assisted by a large force of Catechists and Readers, minister the Word and Sacraments to 100,000 native Christians, while Tinnevelly Evangelists, not only in our own districts but in other parts of the Presidency, and even in Ceylon and Mauritius, are engaged in preaching the Gospel to the heathen. By means of Church Councils efforts are being made to render the Native Church independent and self-extending.

"These facts show how God has blessed the disinterested, devoted, and prayerful labours of our beloved Missionaries in this part of India, and we hope the time is not far distant when the whole of India shall be won for Christ, and that in God's own good time your Royal Highness will have the happiness of ruling over Christian India, once the abode only of heathenism and darkness.

"We pray that God may bless your Royal Highness with good health and long life to the glory of His Holy Name, and for the benefit of all our countrymen.

"In conclusion, we beg that your Royal Highness will be pleased to accept this Tamil Bible as a token of our loyalty, love, and esteem for you.

"We beg to remain

"(For the Native Christian Community),

"Your Royal Highness' most obedient servants,

(*Here follow the signatures.*)

"Palamcottah,
"3rd Dec. 1889."

STATISTICS OF THE TINNEVELLY MISSIONS FOR THE YEAR 1888-89.

	Villages occupied	Native Clergy	Baptized	Catechumens	Total No. of Adherents	Communicants	Scholars
C.M.S.	1018	67	46,525	9,328	55,853	12,112	13,219
S.P.G.	618	46	30,646	9,068	39,714	7,912	10,305
TOTAL	1,636	113	77,171	18,396	95,567	20,024	23,524

times as large as the United Kingdom. Bishop Short, who was consecrated the first Bishop of Adelaide in 1847, after ruling for a third of a century, left the diocese with 70 clergy, half of the cathedral built, and an important grammar school, which alone supplied higher education. Mr. Whitington described the clergy as divided into three groups: the Missionary clergy for the sparsely settled districts, the Missionary incumbents, and the parochial incumbents. He described the natives as being of almost the lowest type. They have no settled life, and no villages. There are from 200 to 300 in a tribe, and they constantly change their location. Bishop Short began work with some of the children; Bishop Hale (then Archdeacon) gave himself up to work for the natives, and founded a sheep and cattle station for them at Poonidie, erecting a church, a school, and cottages. The children became clever at farming and at field sports, as well as in the rudiments of education and religion. Poonidie has become self-supporting as a home for the elder natives, and a training school for the young. Canon Whitington described the system of church finance in South Australia, and said that its backbone was the Lee Trust, held by the Society for the Diocese.

He said that the great hindrances in South Australia were the sectarian spirit and competition, so that in a little town with a population of 200 there would be five or six forms of Christianity; and the secular system of public education, which even prevents the reading of the Bible in schools.

He spoke also of the now interrupted work in the Northern territory, for which the Society has voted money: and said that Port Darwin, though small, was a most important place; he hoped that the work would soon be resumed.

Speaking, in conclusion, of the Society's grants to Adelaide in former years, Canon Whitington said that now it was not money help which Australia desired from England so much as the development of corporate union, so that it may be seen that leading Englishmen are taking note of Australian Church life, and are interested in its well-being.

6. All the candidates proposed at the meeting in October were elected into the Corporation. The following were proposed for election at the meeting in February 1889:—

The Rev. F. Wright Anderson, Shipton Bellinger, Andover; Rev. J. C. Harkness, Hawkley, Lyss, Hants; W. H. Bayley, Esq., Basingstoke: Rev. J. H. Chadwick, Basingstoke; Major May, Basingstoke; Ven. J. F. Sharpin, Millbrook, Ampthill; Rev. G. H. Hopkins, Higham Ferrers; Rev. A. S. Valpy, Holy Trinity, Guildford; Rev. F. R. Cocks, Holy Trinity, Guildford; Rev. C. B. Griffith, Stoke, Chester; Rev. J. A. Greaves, Billingborough, Folkingham, Lincs.; Rev. J. H. Light, Lambourn, Berks, R.S.O.; Rev. H. Wells, 4 Credon Road, Rotherhithe New Road, S.E.; Rev. H. V. Bacon, Birstwith, Ripley, Yorks.; Rev. J. G. B. Knight, Middleham, Bedale, Yorks.; Oliver Codrington, Esq., M.D., 85 Upper Richmond Road, Putney, S.W.; Rev. Marshall Tweddell, 13 Warrington Crescent, W.; Rev. Robert Armstrong, Stradbally, Queen's Co., Ireland; Rev. H. V. White, Killesk Rectory, Arthurstown, Co. Wexford, Ireland; Rev. H. Pearson, Lambley, Nottingham; Rev. W. Chambers, St. Mary's, Blandford; William Austen Leigh, Esq., 4 Norfolk Terrace, Hyde Park, W.; Charles Eustace Grant, Esq., King's College, Cambridge; Rev. H. E. Ryle, King's College, Cambridge; Rev. L. L. Cooper, St. John's, Leicester; Rev. C. A. Dutton, Lothersdale, Keighley; William Lyon, Esq., East Court, Finchampstead, Wokingham, and Rev. W. F. Gilbanks, Great Orton, Carlisle.

REPORTS RECEIVED.

Reports have been received from the Rev. D. J. Flynn, J. R. Hill, and F. H. T. Hoppner, of the Diocese of *Calcutta*; W. H. Gomes, of *Singapore*; W. Brereton, of *North China*; W. Bramley and F. Greenwood, of *Capetown*; P. Masiza, of *St. John's*; T. Taylor and J. R. Ward, of *Maritzburg*; W. H. Ball and W. H. R. Bevan, of *Bloemfontein*; E. O. MacMahon, of *Madagascar*; C. E. Groser, of *Perth*; J. Neales and T. Neales, of *Fredericton*; W. C. Bernard, of *Quebec*; E. Gilpin and H. Harper, of *Nova Scotia*; W. Crompton, of *Algoma*; S. Kerr, of *Jamaica*; and W. Cowley, of *Antigua*.

1889



THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MARCH 1, 1889.

CONTRAST BETWEEN HINDUISM AND CHRISTIANITY.

BY THE REV. G. U. POPE, D.D., TEACHER OF TAMIL AND TELUGU IN THE UNIVERSITY OF OXFORD, AND CHAPLAIN OF BALLIOL COLLEGE.

"There be many that say, who will shew us any good!"—PSALM vi. 4.

MEN in all times and in all lands have been heard to cry, either with eager expectant hope or in despairing sadness, amid the vicissitudes of earthly things, in the presence of the awful mysteries of life, or from under the shadow of impending death, "Who will, who can, show us any real and abiding good?" It is especially the burthen of every song, the theme of every discussion in our Eastern literatures.

It is the office of religion, and of religion alone, to make known to man that highest good he is always and everywhere seeking.

Thus from time immemorial the sages of the East have confidently assured the teeming millions of India that they have discovered the sources from which conclusive blessedness flows for man; while the nations of the West have learnt to lift their eyes to One Whom they know to be the sole Dispenser of divine and eternal blessing to mankind, and to Him they offer the prayer, "Lord, lift thou up upon us the light of Thy countenance," for from Thee alone do all good things come.

The question I propose to discuss is this: "Does that vast aggregate of faith and worship which we are accustomed to regard as one religion, and to call Hinduism, which holds sway over one hundred and eighty millions* of our fellow-subjects, in any way fulfil its promise of imparting to its votaries the good they need and yearn after?"

* Parth, p. 153.

In order to answer this question, I propose to compare, or, rather, contrast, the aggregate teaching of Hinduism with that of the Christian Scriptures in regard to—

I. The Being and attributes of God;

II. The way in which men may approach Him;

III. The law of life and duty;

IV. The sources of strength to weak and struggling men; and

V. The hopes man may cherish in regard to his future after death.

This discussion, of which I merely indicate the outlines, may serve to show the reason for Missionary effort, and the main topics of our Missionary teaching.

In regard to these five all-important topics, the Christian Scriptures reveal precisely those good things that man needs in every age and in every land.

For they speak (1) of the Fatherhood of God; (2) of the mediation of Christ; (3) of a perfect law, guarded by adequate sanctions, and illustrated by a perfect example; (4) of the gift to humanity, in mystic union with Christ, of the grace of the Divine Spirit, Who is the Lord and Giver of life; and (5) of the life everlasting. In contrast with this fivefold teaching we are to consider what Hinduism teaches.

I. We are to consider what Hinduism teaches its votaries of God.

Here we are met by the difficulty, that it is utterly impossible to exhibit in any harmonious summary the Brahminical doctrines regarding the Supreme Being; for the Vedas inculcate the worship of the elements, while the later Puranas speak of an infinite multitude of gods and goddesses, of whom we find scarcely a trace in the Vedas, and none of whom can be regarded as really possessed of divine attributes. Fragments of traditional truth, poetic fancies of old Rishis, wild superstitions of prehistoric Scythic origin, philosophic notions from Greece, Arabian dogmas, and the teachings of Christianity are strangely mingled in the fermenting mass of modern Hinduism as I have encountered it in South India.

So the idea of God is in India sadly and almost hopelessly confused and obscured.

Philosophic Hinduism sometimes speaks of a Divine essence imagined as including in itself the whole universe, since all other beings whatsoever are only illusory shows, having no substantial existence. Some, however, maintain that there is indeed an eternal mind, but that matter is equally eternal. It must suffice here to say that genuine Hinduism knows nothing of a Supreme Being who is really, according to our ideas, God; —who is Creator of all things, who loves His creatures and can be the object of their love and worship. In later days, owing to the influence of Muhammadanism and of Christianity, a system of *Bhakti* or devotion to some preferential deity has arisen, and in the books of the Saiva and

Vaishnava sects very striking and beautiful expressions of ardent affection and profound reverence abound. But then these objects of adoration are represented as themselves subject to fate and metempsychosis as man is; and the wild legendary stories of these gods, which are full of folly, cruelty, and licentiousness, do not justify trust, love, or adoration: the devotion is not in any harmony with the record.

It is plainly of no use for a man to say "I believe in God," if he has no definite idea of One Whom he can love and trust, reverence and adore; and, in this sense, it must be said that Hinduism is practically atheistic—that the mass of the Hindus are without God in the world. To them, then, the doctrine which our Missionaries teach, that God is the "Father in heaven," possessed of all perfections, the All-holy and All-loving, is the revelation of a good of which their own systems afford but few traces.

II. The modes of worship which exist in India, the whole cultus of the Hindu or Brahminical systems, bear testimony to the fact that man needs some method of approach to God, such as the mediation of Christ supplies. The idolatries of India, bewilderingly manifold, surely bear witness to this. Our fellow-creatures there, like ourselves, desire that God should dwell among them, should take a visible form, and have something like a personal history. So they have imagined sundry manifestations of their divinities, who are supposed to dwell in blissful seats, with their wives, children, attendants, and devotees. There is nothing in all these legends (save in a few where Christian influence is evident) which suggests a point of real analogy to the history of Christ; but they bear emphatic testimony to the felt necessity of some visible manifestation of God to man. Yet, though this instinctive sense of need was, in part at least, their origin, how terribly debasing are, on the whole, the idolatries of India! Innumerable are the objects of worship, generally acknowledged not to be really gods, but really taking the place of the Supreme. The absolutely infinite hosts of Puranic divinities; the powers and energies of nature; almost every animal, in some connections, especially bulls, monkeys, birds and snakes; trees, flowers, and stones, are adored. Images of every variety, some with many heads and arms, some of them frightful, some grotesque, half-human, half-bestial, are set up, and after a ceremony of consecration, called *āvāhanam*, are supposed to be the permanent, abiding homes—nay, to have become the very and effective personalities—of supernatural beings that control the destinies of man.

The minds of the worshippers rise no higher, unless other teaching has modified their beliefs and habits. Illustrations of whatever is said in Holy Scripture of the folly and wickedness of idolatry are to be seen in every street, and almost in every house in India. "They that make them are like unto them, so is everyone that putteth his trust in them."

Among the beings supposed to be manifestations (or incarnations) of Diety, and everywhere adored, are *Krishna* and *Râma*—the heroes of their two great Epics, the Mahâbhârata and the Râmâyana. These are mere poetical creations—very interesting ones, doubtless—with some historical basis. They are, however, rightfully no more influential or important to humanity than are Æneas or Achilles.

And what shall we say of active, popular, every-day Hinduism? You go into the streets of the black town in Madras on the night of the greatest of their local festivals, when the glare of many torches turns night into day, and the harsh discordancies of native instruments of music vex the ear. The huge car of many stories, bright with flags and flowers, drawn by hundreds of hands, rolls slowly along the streets, while sacred songs and incantations are recited. What is the weird figure enthroned on the car glittering with precious stones? It is Yègattâl — "the only mother" — an image worshipped here before any stranger from the West had set foot on the surf-beaten shore, where her dark and squalid temple stands—one of the forms of the Indian Cybele. As she slowly passes by, with continual halts, every door opens, and the inhabitants of each dwelling come forth to present their offerings, to join in the worship. Flowers and fruit and other gifts are brought to her feet in baskets, or on salvers of brass or silver, while the image and the car and the street around are covered with garlands. Sometimes strange rites are performed. A sheep or a goat, gaily adorned, is brought out before the idol; the priest stands by with crooked knife; one dexterous flourish and the head flies off, while the image is wet with its blood.


NEI-SINGHA AVATAR.

It is the old cry, "Wherewith shall I come before the Lord, and bow myself before the High God?" Thus are men seeking for God!

We are to compare with these sad, suggestive spectacles the Christian vision of Him Who is the image of the invisible God; Whom, not having seen, we love, and Who is made known to us in so many ways, and revealed in such a divine life history.

III. Since it is not in man that walketh to direct his steps, it is essentially necessary for him to have some clear and authoritative exposition of his duties. It is needless for me here to dwell upon the perfection of the Christian law as taught in Holy Scripture, and illustrated by the life of Christ on earth. What, then, has Brahmanism to compare with this? In the Vedas themselves there is no moral teaching. According to the ideas of the Hindu teachers, religion has nothing to do with morals, as indeed we know that the religions of ancient Greece and Rome had no distinct ethical teaching.

There are multitudes of minor compositions in Sanscrit, and in most of the vernacular languages of India, which are filled with prudential precepts of more or less value, and often expressed with great beauty. These may compare favourably with the writings of Theognis, Seneca, and Epictetus. The first moral fables were from the East. In the Puranic writings we have here and there a noble sentiment, or a generous trait of character; but side by side with these is much that is utterly frivolous, and very much which is unspeakably wicked. The "Institutes of Menu" is the great law book of India. It contains the caste regulations of Hinduism, and forbids some of those crimes that destroy the foundations of social life; but it is utterly defective as a code of morals. It is indeed a deeply disappointing book. There is also one great moral work of peculiar excellence in the Tamil language, the Kurral, but this is not a religious composition, and its author has probably derived much of his teaching from Christian sources.* We may sum up this part of our subject by saying:—


VARAHA AVATAR.

(1) That in Hinduism there is no inculcation, and can be none, of the love of the Supreme as the foundation of morals.

(2) The idea of humanity, of the brotherhood of man, is unknown to every form of Hinduism. There can therefore be no inculcation of duties men owe to their fellow-men; the institution of caste is essentially opposed to this.

An illustration of this is found in the fact that Hinduism makes no provision for its own extension, and asserts no claim to be an universal religion, and would indeed shrink back with repugnance from the idea of admitting others into its circle. Christianity alone has the power and the promise of universal extension.

(3) In Hinduism the objects of worship are represented as guilty of every iniquity, and there is thus no such thing as a pattern of virtue in the Hindu mythologies. The foulest vices find sanction and examples there. In fact, all in Hinduism which would most emphasize the contrast between it and the law of the Lord, which is pure, must of necessity be passed over in silence here. We appeal to the records!

(4) The doctrine of the metempsychosis is destructive of morals, for it teaches that each individual soul enters its bodily tenement with the merit or demerit of acts done in a former state of existence clinging to it; these constitute its fate, and determine the actions of the man. Of

* See the edition published by W. H. Allen & Co.

these past deeds which he has done he has no remembrance; yet their resistless current is bearing him onward. Hence, every man, when convicted of sin, has a ready excuse, and cannot be brought to feel remorse for any evil brought home to him. No moral teacher is able to say to him, "Thou art the man." In fact (and it cannot be too much insisted upon), the Hindu has lost his own *personality*, and with it all sense of moral obligation.

(5) And lastly, it follows from the sketch here given of Hindu systems that, were the moral teaching ever so perfect, the motives to obedience and the sanctions of the law are altogether wanting.

IV. Christianity is presented to us in a great organisation which is described by the Apostle as one great body animated by the ever present Spirit of God. Here is seen "supernal grace contending with sinfulness of man."

In the Hindu system there is not the faintest recognition of man's need of Divine grace, or of the possibility of his obtaining it. Hinduism says much of the misery and degradation of human existence, but has no glimpse of any spiritual help afforded to man. Even Buddha, who was a reforming Brahmanist, knew nothing of sin as moral evil, but only of misery as the result of corporeal existence. Of Divine "grace" he knew absolutely nothing. In some of its phases, Hinduism counsels meditation and rigorous subjugation of the senses; and it prescribes a series of ascetic practices by which the soul is to free itself from corporeal bonds; but it breathes not a word of any help given to man from above. There is none to aid him, none to sympathise with him in his struggles. The Christian belief in the gift of the Holy Spirit, who is the *Lord and Giver of life*, would seem to be the one thing that the nations of the East most need, and of any analogy to which their systems are most absolutely destitute. Where help is not expected, prayer is not used. Hence the *Mantras* are charms or incantations, not prayers. The most sacred of these, the *Gâyatrî*, is not understood by the millions who recite it, is hardly susceptible of any definite meaning, and was probably at first an address to the sun. If it be allowed to introduce into our comparison the thought of the joys of Christian communion with God in prayer, and of the indwelling of the Spirit in the hearts of the faithful—if we know these to be real and rapturous—how poor must any system seem which knows nothing of them! What a *good* thing is given to any man when he is taught to pray!

V. In regard to man's future after death there would seem to be in all oriental systems a substantial unity of teaching. The soul of man, as Hindus imagine it, is allied to successive organisms, human or otherwise, and is at length, as the result of meditation and rites prescribed, to obtain emancipation, *i.e.* absorbtion into the supreme essence, whatever that may be. This is called *Môksha* (deliverance), *Nirvâna* (extinction, as of

a flame by the wind), *Vidu* (utter relinquishment). There is no belief generally in the conscious immortality of any human soul. Buddhism especially denies the existence of a soul in man. A man may pass at death into any of the lower forms of organised life; he may become a demon or a god sojourning in the heaven of some deity, or tormented in one of the nine hells; he may pass through any number of human or other births: the end of all is—the merging of his being into the Infinite and Impersonal. This is illustrated in every variety of figure. As a drop of water may be withdrawn from the ocean, may hang glittering on the petals of a flower, or rise in invisible vapour to the clouds, or mingle with earth and sink into its depths, but at last finds its way to the ocean from which it was taken, so the human soul changes its abodes, passes through infinite vicissitudes, but is lost at last in that unknown, impersonal existence to which some name which we erroneously translate "God" is attached. It is unnecessary for me to dwell on the contrast between this vague expectation of what is in itself surely annihilation, with the Christian hope which is founded on the resurrection of Christ from the dead.

We believe that in our flesh we shall see God, and that our feet shall stand within the gates of Jerusalem. We shall circle the throne of God rejoicing. There we shall be filled with all the ful-



KALKI AVATAR.

ness of God, living unto Him through endless ages. O happy Christian hope!

Oriental systems are hopeless; or rather, what they bid men hope for and strive after is a delusion. Thus the two systems stand contrasted.

I will conclude with a brief reference to one or two points of practical importance.

First, it is instructive to note that in so far as any form of Brahmanism claims authority, it is without credentials, has no evidence to adduce.

Christianity has a mass of evidence to prove it divine. There stands the Christ, risen from the dead, and thus proved to be the Son of God with power. Wherever there is the faculty to weigh evidence, the fact of the Resurrection of Christ must compel assent and submission.

Of course, it cannot be said that Hinduism has any such fact to announce. Christianity has triumphed for eighteen hundred years because she proclaims Jesus and the Resurrection.

On this we must still and for ever insist.

Much is said about methods of Missionary operation, but I am sure that everywhere and always the Apostolic method of preaching the whole Gospel of the risen and living Lord will alone prevail.

Secondly, anyone acquainted with the early Sanscrit philosophical treatises would have imagined that from such transcendental theories nothing could spring but a refined, if somewhat fruitless, philosophical religion. We see what its result has been, however, in India. If some of the crude theories of non-Christian writers of the present day could possibly gain a wide acceptance amongst men, we may safely predict that the result would be the development from a bewildering and unsatisfying agnosticism, of a most licentious gnosticism, and the ultimate sway of extravagant superstitions among the great masses of the people, who would translate the abstractions of the philosopher into the grossest forms of idolatrous worship. Indeed, the life of Comte shows us how easy is the descent from vague philosophy to most palpable superstition. Not the civilisation of the nineteenth century, but historic and catholic Christianity it is that keeps men from every excess of licentious practice and of degrading superstition. And this message the Missionary brings back from heathendom to the dwellers in Christian lands.

Thirdly, I think the history of Brahminism affords a warning in regard to theories of development. The word "Veda" is ever on the lips of the Hindu, yet nothing of the Vedas but the name practically survives. The objects of the worship of the last twenty centuries in India are not even named in those writings. The application is obvious. A Christianity without the central Christ, and without the Word of God, would be a sorry development of our most holy religion! Yet to this some minds seem tending.

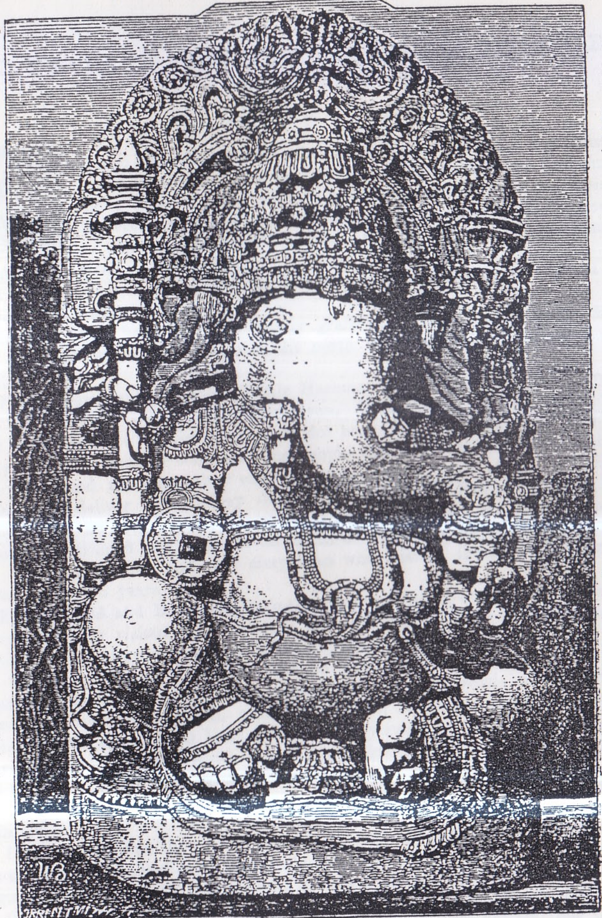
The Word of God is incorruptible seed, and the Church of Christ, whose truth rests on it, cannot fail. But Hinduism is not the only system where dogmas have been developed into their contradictories.

There stand the old Vedas, and Upanishads, supposed to be the pillar and ground of truth—though very meagre and mixed it is. Here are the Purânas which overwhelm them with legend. Here are the mystical Tantras which turn their worship into absolute obscenity. Here are the Epics which bring in wild fantastic dreams of divine and heroic story. Then come the six philosophies which arrange and analyse and annihilate all! Compare the records. They weigh down our shelves.

Yet the Hindu clings to his Veda, of which he knows absolutely nothing! Let us learn, if we would uphold the cause of the propagation of the Gospel, to contend earnestly for the holy catholic faith, once for all delivered to God's saints, enshrined in the revealed Word, and out of IT taught by the Church of Christ to the world. Not the Christianity of Calvin, or of Dante, or of Milton, but the Christianity of the New Testament must be taught in our Missions; taught with scientific theologic accuracy, but with a most reverent,

guarded and thoughtful care, lest we lay any stumbling-block in the way of men, whom we would bring to the feet of the only Master of mankind.

Fourthly. Again, it will be seen how close, in all essential respects,



HINDU DEITY.

is the resemblance between the paganism of India and old classical paganism.

Over that Christianity gained a wonderful and final and conclusive victory.

And Druidism, and Teutonic and Scandinavian paganism, are dead, smitten by the sword of the Lord.

> "The oracles are dumb,
> No voice or hideous hum
> Runs thro' the archèd roof in words deceiving.
> Apollo from his shrine
> Can no more divine
> With hollow shriek the steep of Delphos leaving.
> Nor all the gods beside
> Longer dare abide!"

And surely it is not presumptuous for the Christian Missionary to anticipate the fall of Hindu paganism by the same means.

Already a vast and increasing body of educated Hindus is seen renouncing idolatry. Some of her best sons are in the Christian ministry. Many a Christian community is flourishing in India. These are oases in the desert—paradises half of whose charm is derived from the vast ring of barrenness, in which like gems they are set.

But may we not believe that the time will come when all the wilderness shall blossom as the rose?

Remember in hopeful intercession that work which your Lord has given His Church to do for Him, and the accomplishment of which He is expecting on His throne of glory.

Lastly, I think I may venture, as the result of this comparison, zealously to say that I have made plain the duty of labouring more to introduce into every part of India, which is bound to us by so many ties, the religion that imparts such inestimable benefits to mankind. Let us tell the Hindus of our Father and their Father, of our God and their God. Let us tell the worshippers of idols and of imaginary deities of the one Mediator between God and man. Let us teach them the perfect law which Christ has taught us by His words and by His life. Let us proclaim to them the words of our Father in heaven who has promised to give His Holy Spirit to them that ask Him. Let us tell those who have no hope of everlasting life, of Him who hath opened the kingdom of heaven to all believers. In fine, if they are saying "Who will show us any good?" let us be prompt to reply *"That will we; freely have we received, freely will we give."*





TWO YEARS IN THE MISSION OF SANDWICH BAY, LABRADOR.

BY THE REV. F. W. COLLEY.



ALL who have read the life of our good Bishop Feild, and I presume that most people who take an interest in Church work in Newfoundland have done so, may perhaps remember that early in his Episcopate he wrote to inquire whether Labrador formed part of his Diocese. He was afterwards satisfied that it did, and exerted himself to provide for its spiritual requirements.

It was his wish to establish three Missions on the coast—at Forteau, at Battle Harbour, and Sandwich Bay.

His wish was, however, only partly gratified. Forteau and Battle Harbour were provided for, but the people to the north were left to get on as best they could.

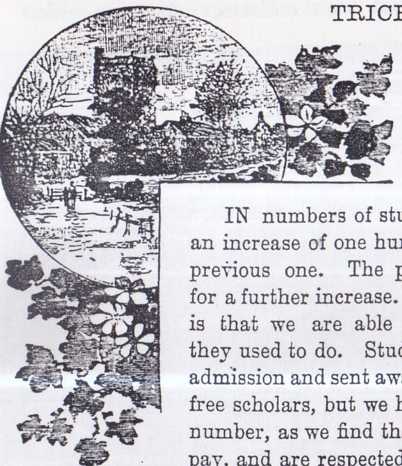
If you know anything about Battle Harbour Mission, you are well acquainted with the names of Dysney and Hutchinson. Would that we had more men of their stamp to-day! Their words have not been forgotten, and their conduct on many a trying occasion convinced the people that their teachers were holy men, men who cared not what they endured; who had a work to do and did it; a message to deliver which they delivered. The Battle Harbour Mission extends north as far as Seal Island; but at least on one occasion Mr. Hutchinson's love of souls constrained him to go as far north as Sandwich Bay—no light undertaking. He was the first and only clergyman who visited these people during the winter until two years ago.

Bishop Feild and Bishop Kelly made a point of going as far north as Cartwright every time they visited the Labrador; but unfortunately both were prevented from visiting a very large part of my Mission (Hamilton Inlet). To this day I regret it. Where the Bishop is, we are told on good authority, there is the Catholic Church. The Church of God is a greater reality to the people of Sandwich Bay than to those further north, partly, I believe, from the effect of these visits. Bishop Feild performed at least one function peculiar to the Episcopal office. The graveyard at Cartwright, which the people delight to tell you is consecrated ground, has proved a sort of link between them and their chief pastor, and, let us hope, taught them on many a sad occasion to believe more firmly in the "Communion of Saints."

Until this summer the present Bishop of Newfoundland always made Seal Island his turning point. Before his peculiarly Episcopal work could be performed, it was deemed necessary that a priest should be sent to prepare the people. And Mr. Shears on three occasions, and Mr. Johnson on one, at his request, visited what we now term the Mission of Sandwich Bay. Their visits were very hurried, but the people were charmed to see them, and good results followed. Mr. Shears was the first clergyman to visit Esquimaux Bay (in Hamilton Inlet). An old man, an Englishman, who has been nearly half a century on the coast, told me how grateful he was when he landed at Bluff Head in the summer of 1878. "He was the first minister that I had seen, sir, since I left England, over 40 years ago; and my old woman and I had often prayed that one of the Church ministers would visit this part and administer the



TRICHINOPOLY COLLEGE.



A DEFENCE OF EDUCATIONAL MISSIONS.

BY THE REV. T. H. DODSON,
THE PRINCIPAL.

IN numbers of students the College showed last year an increase of one hundred and thirty over those of the previous one. The present year promises satisfactorily for a further increase. But the most satisfactory feature is that we are able to get students to pay more than they used to do. Students who will not pay are refused admission and sent away. Government allows 8 per cent. of free scholars, but we have not yet availed ourselves of that number, as we find that by being firm we get students to pay, and are respected all the more, whilst those who go away are the most worthless students. And, as we have been able to get so far, I hope we may be able to push the policy on further and further, and lead our students on more and more to pay adequately for their education, in spite of the underselling barter of our Jesuit rivals.

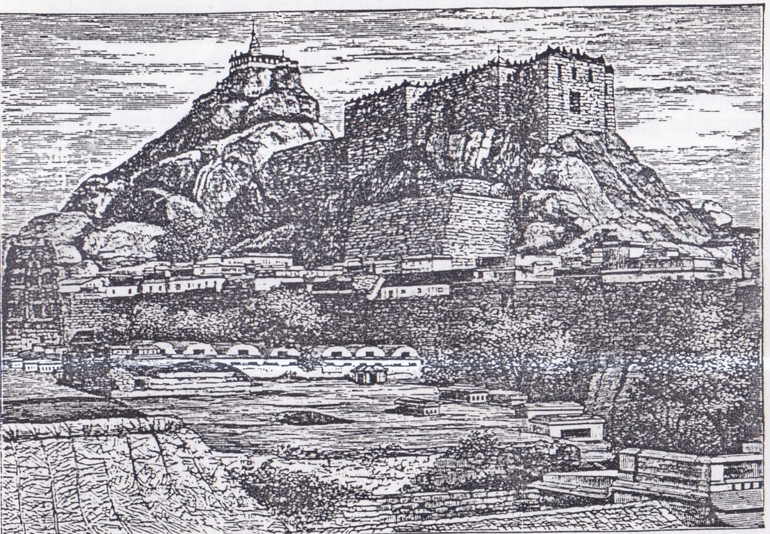
The two B.A. classes, which numbered seventeen students two years ago, now number fifty-four—and all paying fees, which hardly any of the seventeen did two years ago.

The Government aid has been duly granted *from January* 1890, so that now our only difficulty ought to be the provision of our Poor Students' Fund, and that difficulty has been removed for this year by the ready help accorded by the Standing Committee in their grant for 1890–91; and I hope, as we are able to press our policy of firmness in forcing out fees from the students, we may be able to lighten the strain of a Poor Students' Fund by degrees.

In 1883 the College was raised to the "First Grade," and sent up candidates for the B.A. degree of the University of Madras.

The College frontage, though poorly representative of the dignity of Collegiate work, now extends for the whole of one side of the Teppakulam, at the foot of the famous Trichinopoly Rock; and the whole series of the S.P.G. Educational departments in Trichinopoly embraces—(1) the College proper, for the University course; (2) the High School, for Matriculation candidates; (3) an Upper Secondary School for instruction in technical subjects of Commerce and Art; (4) two Middle or Lower Secondary Schools; and (5) Six Primary Schools within the municipal limits of Trichinopoly and Srirangam. For the B.A. degree the languages taught are Sanskrit, English, and Tamil, and the optional subjects offered are History and Physical Science. In accordance with the special aims of the Parent Society, and the leading *raison d'être* of the institution, to accentuate the religious and elevate the moral instincts of its dependents, religious instruction based upon the Bible is given to all classes throughout by Christian teachers. There is a Library of more than 2,000 volumes, divided into (1) Reference works, (2) Teachers' class-books, and (3) Lending departments, with a Subscription Reading Room, attached to which are regularly supplied many of the leading English, American, and Indian magazines and journals—such as the *Athenæum, Spectator, Contemporary, Fortnightly, Knowledge, Science Gossip, Scientific American Supplement, English Illustrated Magazine, Graphic, Educational Times, London Weekly Times, Literary Work, Nineteenth Century, Mind, Madras Christian College Magazine, Journal of Education, Punch, &c., &c.* The College possesses a valuable assortment of physical, chemical, and physiological apparatus, a recreation ground 2¼ acres in extent, containing a well-built gymnasium (where all below the College department receive regular instruction from a certificated teacher), with tennis and badminton courts, and a hotel (called the "Bishop's Court," in commemoration of the several visits of the Bishop of Madras) capable of accommodating about sixty resident students. Tiffin-sheds, water-pandals, and stable accommodation provide for the comfort and convenience of the hundreds of scholars who come each day from all parts of the neighbourhood. There are several Students' Societies included in the College, a Literary and Debating Society, which holds weekly meetings for the reading of essays and conduct of debates in English and Tamil, a Sanskrit Literary Society, a Musical Society, and a Temperance Society. The number of students in the College department last year was about 185, in the High School 195, and in various other branches 920, making a total of over 1,300 scholars. The entire teaching staff engaged in the work numbers 50. A certain number of scholarships is awarded yearly after a competition limited to candidates who have obtained a first-class in their last public examination. In addition to the scholarship holders there is a small (less than 8 per cent.) percentage of free students of the very poorest extraction; and others received aid from the Poor

Students' Fund, yielding a proportion of their fees. But there still remain some students whose needs our existing resources are unable to meet, and who therefore, in their zeal for instruction, are content to beg from house to house for the scraps that form their daily food, as well as for contributions towards the amount of their school fees. And as to the remainder, it must be remembered that their work, which aims at forcing out higher tastes for intellectual, moral, and religious progress, cannot be expected to be—as other educational work, where such tastes already predominate—anything like self-supporting; and in the case of this College any such expectation is still further removed from realisation by



TRICHINOPOLY ROCK.

the existence of a Jesuit college next door. The income of the Institution at the present time is derived mainly from the fees paid by the students, but is also assisted by a block-grant from the Society, a grant-in-aid from Government, certain special contributions to the Poor Students' Fund, and a grant to certain junior departments (calculated on the results of the Government examinations) from municipal sources. Thus in men, money, and labour, the work has proved undoubtedly a great and costly undertaking. Yet the Society having not only expended much care and funds upon this work in Trichinopoly during the past, but also lately manifested with no uncertain voice its desire to further the endeavour in future, it may not be out of place to sum up briefly a few

of the reasons which have actuated the Society in the conduct of this particular form of Missionary effort; though in doing so it is impossible not to feel that any introduction short of a practical acquaintance with its working for a definite period of time must furnish but the faintest picture of its aims and achievements. Dealing with educational work solely from the Missionary point of view, I must endeavour to leave out of sight such lesser allusions as the civilising tendency of intellectual development, the promotion of political intelligence and order, its effects upon the great social questions of Hinduism, and the general purely moral influence concerned—all of which may perhaps be almost equally well furthered by other agencies.

But apart from all such references, the Society has abundant grounds, in harmony with its own special principles, for a position which, in common with those who know India best, it has all along adopted towards this branch of Missionary labour, wherein, of course, it has taken count of the whole area of such labour generally and inclusively, regarding the Trichinopoly College in particular as merely one component element in the whole force of educational effort.

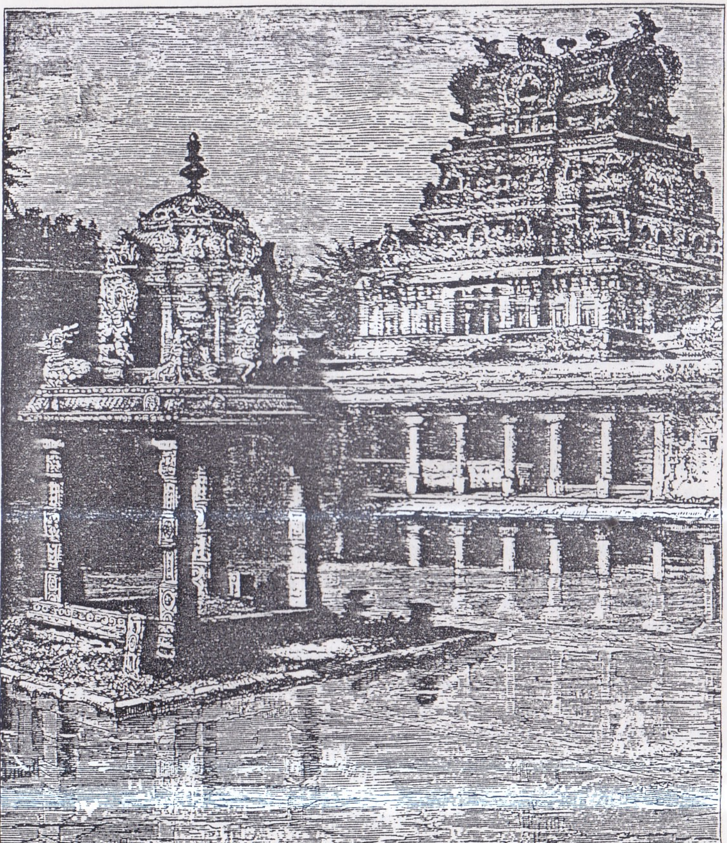
The attitude of the Society in the maintenance of these colleges has been both defensive and offensive.

1. As a defensive outwork for the support of all branches of Missionary work, its value in the eyes of the Society agrees with the estimate passed upon it by "a Hindu" writing recently in the *Madras Mail*, who stated that "if the efforts of Missionaries be directed to secure as many conversions as possible, leaving the field of education to other agencies, the results of their attempts will ere long make them repent of their short-sighted policy;" and also with the warning of a native Christian of the presidency in the same journal, that "the withdrawal of Missionary effort from the field of higher education would lead to the most disastrous consequences, as it would cripple completely the influence of Missions." And in corroboration of these two consentient opinions from the rival camps it may be mentioned that an appeal recently circulated amongst Hindus in advocacy of a proposed Hindu university for Southern India, was mainly based upon an argument that the destruction of the Missionary Institutions would remove one of the strongest supports of the Christian agencies against caste and the other vital elements of Hinduism, from which document, intended of course solely for Hindu consideration, it would appear beyond doubt that the leaders of Hinduism, in this part of India at any rate, regard these Missionary Colleges as the chief bulwark of the Christian stronghold in their midst. Nor are the defensive grounds for the existence of these colleges wholly exhausted by a purely *Christian* inspection of their resistant capacity; for, as *a safeguard of the religious faculty in any form*, they have received equally wide approval in the past from Hindus; witness the hall of this Trichinopoly S.P.G.

College, built largely, as was mentioned above, by the subscriptions of Hindus, though devoted to Christian Missionary work, and of this significant fact the Society has felt bound to take careful notice. The phenomenal thirst for education amongst the youth of this country has already become almost proverbial; but it has long been apparent to both Christians and Hindus, that the education imparted in the Government colleges and other non-religious schools has not unnaturally led to an enormous growth of religious indifference, agnosticism, and atheism. Such institutions to a certain extent are at one with us as destructive agencies, as "pestles and mortars"—to use Sir W. W. Hunter's phrase—"for the superstition and priestcraft of India;" but beyond that limit they can go but little; they can destroy, but they cannot build up, or offer anything in place of that which they have taken away; and from this point of view it would appear that the last state of their pupils is worse than the first. Now all this spiritual desolation is as distressing to a pious Hindu as it is to us, but it has hitherto rested with us alone to fill up the blank resulting from this Western secular education with the spiritual edification of the Catholic truths of Christ. And so far as they can agree with our standpoint, to the honour of Hindus, hitherto it may be said that they have been very generous in their gratitude for this feature of our work. Only a short time ago, when presiding in our College Hall at a most important gathering of the leading Hindu gentry in Trichinopoly, to celebrate the Vice-Principal's completion of twenty-five years' work on behalf of education under the S.P.G., a rigidly conservative Brahmin spoke out at length his appreciation of the check to free thought and agnosticism provided by the religious teaching of Christian Missionaries in schools and colleges; and the value of such expressions is certainly not less for the future than at the time of utterance. This, therefore, being the Hindu estimate of Missionary education as a defensive stronghold, it has been felt by the Society to be of decided importance that we should maintain our position, and this all the more so now that Hindus have developed such a further practical appreciation of its importance as to inaugurate widespread endeavours to get it into their own hands.

2. For the offensive purposes of active Christian aggression the efficacy of the work seems to have been more generally understood by Hindus than by the Christian community at large; and this is perhaps to a certain extent excusable, since the former, on the whole, see more evidence of its influence. But here the special acquaintance of the Society with the material upon which it has to work has led to the steady maintenance of its endeavour, in spite of many adverse circumstances with which such a Society is at least as well acquainted as the general public. The highest caste Hindus, as a body, have remained almost inaccessible to all other Missionary agencies; they have

established around themselves an almost impassable hedge of arrogance, bigotry, self-sufficiency, worldly interest, and superstition. With such the policy of the Society has always been at any cost and by any legitimate means to sustain intercourse, and to make persistent efforts



SACRED POOL, TRICHINOPOLY.

towards obtaining from them a hearing, or at least some notice. To these hardened classes, so thickly encrusted in their own proud inventions, it has been found that direct and purely spiritual agencies have been out of touch and almost incapable of effecting any sensation "The lively exhibition of the Christian character," which Xavier placed

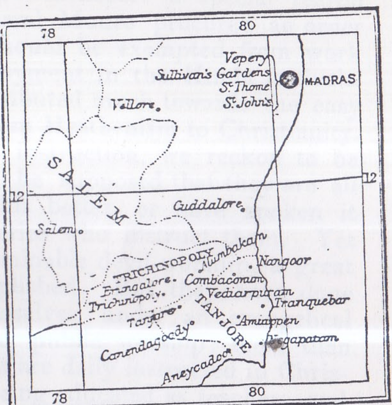
in the first rank of Missionary effort, has alone offered reasonable prospect of success, wherever means have been available for bringing its influence to bear upon these classes. The particular method at present under our notice, through the channel of large educational institutions, is far from being regarded by the Society as a perfect or ideal agency, but it has been found the best for the express purpose of keeping in touch with this special section of the people that anyone has yet suggested or practised. And it has at least shown itself no worthless instrument of aggressive effort. It has procured the respect of this proud and exclusive race for an intelligent and devoted Christianity; their gratitude for instruction in much that is good, and noble, and true; their esteem for a constant and intimate —though consciously feeble—exhibition of the Redeemer's character in the person of His unworthy servants. Their esteem for the Christian Faith has been practically evidenced by their copious imitation of its doctrines and modes of thought in their own religious system, which is bound by its very unsatisfactoriness to lead on such thoughtful minds step by step still further towards the one true goal of pure spirituality; their self-shame under its purifying rays has been shown by the readiness with which they have thrown off one superstitious dogma after another, leaving, however, gaps which must be filled up in time with the higher and nobler truths of vital religion. Meanwhile these signs of nobility in the solid massiveness of high-caste Hinduism confirm the conviction that the upper classes of this country will not be converted by being left in ignorance. The national mind is in a fever of the keenest philosophic inquiry; the Society is unable to close its eyes to this phenomenon, or to stand aloof from the tendency of the age; if there be any means of access, any opening for intercourse, however removed from immediate intimacy with the mainspring of national action, the Society has felt that it must not neglect it; if by no other agency than by specially chosen intellectual teachers to whom they are willing to turn one ear at least, the Society must witness to them that Christianity is not fit only for the unlettered and despised. And even in return for such indirect and restricted endeavours the Society has not been left without the assurance that it has been doing some direct aggressive work for the cause of Christian Missions which could not have been accomplished so speedily nor so effectively by any other method yet in use. The leading advocates of the Hindu religion, under pressure of this influence, have been driven to try and reconcile the outward form of their own theological system with the Monotheism which has convinced their spiritual reason. The thick atmosphere of the Mahabharata—the so-called Fifth Veda—has been purified by the rarefied air of Christian sublimity. Such movements as the Brahmo-Somaj are all the outcome of this work; and still higher spiritual intelligence

may therefore reasonably be expected by those who have a practical faith in the living, irresistible power of the Christian Captain to lead on to yet further religious developments. Another effect has been that Hindus have been led to study their own sacred literature, which has proved a silent but steady influence in support of Christian Evangelical teaching. The unprejudiced investigation of scientific subjects, the intelligent researches into the philosophy of history, the careful study of the best minds in English literature—all conducted in these colleges upon a religious basis—have proved to be of such value for both positive and negative instruction that each student sent out from these institutions means one more contribution straight from the influence of Christian Missionaries to the band of educated leaders in Hindu society who are striving towards higher religious life and aims. It is in such institutions, where each teacher ranks according to his attainments and general efficiency, where students are levelled down by a fairer measure than class differences, and where particular orders which are elsewhere so predominant receive no special distinction or recognition, that the great earthwork of caste has been again and again shaken by the still greater battering-ram of Christian equality and union; the result being the so-called "caste converts" who have come forward to make open profession of their Christian Faith have been almost entirely derived from these educational Missions; and lately from many sides have come expressions of gratified surprise at the steady increase in Brahmin conversions with which these endeavours have been rewarded. Again, future Mission agents, educated at these colleges in the midst of those amongst whom they were afterwards destined to labour in the cause of evangelisation, have thereby gained an introduction, a practical experience, and an intimate acquaintance with the otherwise exclusive higher classes of Hindus which has eventually furnished a valuable stepping-stone to their work, and proved a boon to both parties. Some time ago, outside a remote village in the Trichinopoly district, a party of Evangelists was strictly refused permission to enter even the outskirts of the enclosure, but immediately it was understood that the company included a representative from the S.P.G. College, Trichinopoly, on a vacation tour, the village was thrown open to them, and a gathering of all the inhabitants was inaugurated to hear their message; and many cases might be added in which old students of Missionary colleges have been the means of obtaining a hearing, otherwise impossible, for the agents of evangelisation in villages of the districts. The Universities of England, so long as they were religious foundations, proved to be the religious beacons and strongholds of the country; and some influence of this nature has been the aim of the Society for its Missionary Colleges in India.

We cannot expect the proud and philosophic Brahmin to throw over

the faith of his ancestors, with all its sacred associations and manifold material interests, as lightly as the illiterate and down-trodden Sudra who may have little to lose. Religious convictions—whether from the ties of the past, or prejudices as to present conditions, or deep-rooted hopes for future evolutions, or from the profound inner basis upon which they rest—have proved harder to displace than any others, and for such tremendous upheavals it has been found that the most massive machinery is required. But even where the mechanism is most insufficient, this effort has brought various degrees of encouragement to the workers, paltry as they may in themselves appear, compared with the definite perfect achievements with which other labourers are blessed in their toil. At one time may reach us some such accidental remark as that of a Hindu in a Sunday Bible-class attached to the College, that twenty years ago he began to study the Bible as a student in the S.P.G. College, Trichinopoly, and he has never ceased to study it since, and the reason why he has not offered himself for baptism will make him all the more precious when he is admitted into the fold of Christ's flock, because his conscientious mind wishes to have a thorough understanding of the basis of the Christian Faith before he undertakes the responsibility of bearing witness for it. At another time our encouragement takes the form of a request from a college class for additional Bible lessons during college hours, and even in the face of approaching university examinations, a position of attention which, whatever its inner motive, cannot but be regarded as a significant contrast to the attitude of contemptuous indifference or virulent animosity maintained by the Brahminical orders towards our faith even a few decades ago. And so the influence is percolating through the various stages of casual attention, attraction, intelligence, interest, and occasional conviction which marks the utmost that we are warranted in accepting as ordinary contingencies in this early and imperfect stage of Indian Missions, and under the influence of our meagre machinery. For no one pretends that this branch of evangelistic work of itself is a more perfect instrument than a hammer without a handle, it needs to be followed up by a far more developed Zenana work amongst those who have hitherto been wholly environed by everything that is anti-Christian, and whose influence has confessedly deterred many of our young men from acting up to their inmost convictions; it must be supplemented by definite and special evangelistic efforts towards construction upon the foundations which we have laid bare; and, above all, it requires a more proportionate allowance of time and patience, with men and means to correspond to the magnitude of that which it has to do. These are doubtless the days of electric velocity in all purely human spheres of action; but there are some particular departments of labour, not solely under the control of human ingenuity and precocity, which still move at much the same rate of progress as of old; one of these is the acquisition

of learning, which cannot yet offer any royal road to its pilgrims. But men have not yet given up the pursuit of study because they still find that it demands the same laborious application in the nineteenth century as in the fourteenth or the fourth; still less should we be accused or disheartened at the tardy development of so abstruse a work as ours, in what Sir M. E. Grant-Duff calls "one of the most slowly moving countries in the world," and amongst the least amenable sections of that country's people. The great preacher to our Society, who has lately passed away, was never tired of warning us that even our scale of progress would have been thought rapid in the first three centuries of the Christian era, and assuredly it is far more than we deserve. The immense responsibility, the awful need for care and self-watchfulness, that lies upon us all through our work in this College can only be appreciated by those who know what it is to move continually and intimately as the sole witnesses for the religion of Jesus Christ amongst hundreds of Brahmins and other high caste Hindus, who obstinately close their eyes and ears to any other representatives of Christianity; and with us our daily, hourly prayer must always be that we may realise this solemn charge for ourselves more and more, and ever grave deeper and deeper upon our hearts the significant truth of the words of S. Francis Xavier, that "the living exhibition of the Christian character is the first great instrument of Christian conquests, the inculcation of Christian faith is the second." One is called to one branch of the work, another to both; for "there are differences of administrations, but the same Lord; the manifestation of the Spirit is given to every man to profit withal; to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit . . . . but all these worketh that one and the self-same Spirit." To this test—the presence of the Spirit of God in the work—we submit our efforts—remembering the words of the Lord Jesus, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you."



brought under Christian instruction. Six missionary stations have been established among them, and churches, mission-houses, and schools erected. It is allowed, even by the friends of the mission, that the state of religion is low; and that many old habits still remain among the people. But it is not all evil. One-half of the people regularly attend public worship; and one-sixth is under daily instruction in the boarding-schools. Faithful labour will do much, under the Lord's blessing, towards completing the work thus begun.

In the province of *Jaffna*, in Ceylon, several circumstances evince the deep impression made on the population by the American and other missions, during the last thirty years:—not that the native Christians are very numerous, but they are intelligent and well educated. The American missionaries have directed their efforts chiefly to education. Under the looser notions of caste prevalent in Ceylon, they have been able to instruct *heathen* boys and girls in boarding-schools (a circumstance unheard of throughout North India); and of the many hundreds trained by their Christian care, a very large proportion have made a public profession. An intense desire for education has spread through the province—for the education of females, as well as males; the whole district has been greatly enlightened; and a conviction established, that Hinduism must be destroyed. So extraordinary is the desire for knowledge now prevalent, that when certain Hindus in Jaffna established a school, in opposition to that of the missionaries, they were compelled *to introduce the Bible*, in order to keep their school open!

By far the greatest progress has been made in South India, in the provinces of *Tinnevelly and Travancore*. Missionary work has long been carried on in these districts, and the people are far more open to the Gospel than other Hindus. In Travancore there is a native Government, and the Brahmins are both numerous and powerful. But the majority of the people, both there and in Tinnevelly, are not Hindus like those in Northern India. They are Shanars, a large body devoted especially to the cultivation of the palm-tree; and, whether immigrants or a portion of the aborigines of the land who have been enslaved by Brahmin conquerors, they still retain their original customs. They are all devil-worshippers, and worship the objects of their fear with horrible ceremonies and disgusting dances. They continually add to the number of their devils; and singularly enough in one district, *an Englishman was worshipped as such* for many years. The offerings presented on his tomb, were *spirits and cigars!* The Shanars are said to be 'the least intellectual

[MULLENS, Joseph] The results of missionary labour in India
[Reprinted from the Calcutta Review of October, 1851].
London: W. H. Dalton, Cockspur Street, 1852.

people found in India.' Their long servitude and oppression have debased them to a very low level: and though a few are found to possess considerable ability, the majority are marked by apathy, indifference, ignorance and vice, and are unable to carry out a process of thought for any length of time. Their social bonds, such as those of parents to children, are feeble; and their social amusements few. But withal they are a docile and pliant people, and decidedly willing to improve. The causes, which led to such a rapid progress of Christianity among them, are readily discernible. Their religion sat very lightly on them; their caste is low; the religion of Europeans was of course looked upon with favour. In Travancore a special reason existed. Many years ago, General Munro procured an order from the Ráni, that Christians should be exempted from work on their sabbath, and from employment in the Hindu festivals. These circumstances have contributed much towards the easy passage of so many converts from Heathenism to Christianity. The whole number now under instruction, we reckon to be 52,000. It must not, however, be supposed that they are all true Christians. None know this better, or have spoken it more plainly, than the missionaries who instruct them. Yet had they only given up their abominable devil-worship, a great thing would have been accomplished. But they have done more. They have placed themselves under an evangelical ministry; they regularly attend public worship: more than 17,000 children and young people are daily instructed in Christian schools, some of whom are being educated as teachers, and others as preachers to their countrymen. Best of all, a goodly number have exhibited in their lives the fruits of conversion to God. A great improvement has taken place in their character; a great desire is evinced for increased instruction; family prayer is not uncommon; the public services are well attended; and a large sum in the aggregate is annually contributed for Christian books and for the poor. The whole Shanar population, 120,000 in number, is open to missionaries; and, if Societies are faithful and missionaries faithful, we may hope, in two or three generations, to see the whole of the southern provinces of India entirely Christianized.

The wonderful progress of the American missions at *Moulmein* and *Tavoy* might well be described at length, even in a short sketch like ours. They are carried on in the territories of the East India Company, and enjoy the protection of its Government. But we have omitted them altogether from our inquiry, inasmuch as the races, whose conversion they seek, are generically different from those of Hindustan, and their languages

tion at the opening of the present century, to that which it now exhibits, after a lapse of fifty years. Then there were but few churches and ministers of the Gospel: now both are numerous. In the Presidency of Bengal, for instance, there were but three chaplains and three churches. Now there are seventy churches for the use of Europeans, occupied by more than sixty episcopal chaplains and ministers, besides those we have already mentioned under the charge of missionaries. Then the attendants on public worship were but a handful: now every station has its worshippers. Drinking and gambling have greatly decreased, and marriage is honoured. Much, very much of this is owing to the improvement of English society in England itself, which has been reflected upon this and other dependencies of the empire. But much, in all justice, must be attributed to the efforts of missionaries in the country, who, by their character, their spirit and their direct instructions, have aimed to advance the religious welfare of "their kindred according to the flesh."

4. Again, the LITERARY LABOURS of missionaries in India, have been by no means insignificant. Coming to a foreign land and to nations speaking a variety of polished languages, it has been their duty to adapt their instructions to the capacities of their hearers, to address them in their own way, and construct, *ab initio*, a system of agency that shall directly apply Christian truth to the native mind. This object they have kept steadily in view. To missionaries the languages of India owe a great deal. They found the higher range of terms appropriated by the learned, and they have given them to the common people. They found many of the languages stiff; they have made them flexible. They have brought down the high language of the Brahmin; they have elevated the *patois* of the Sudra, and thus formed a middle tongue, capable of being used with ease and elegance by the best educated classes. The Tamul and Bengali languages have, especially, been formed and established in this manner. Missionaries have compiled more DICTIONARIES and GRAMMARS of the tongues of India than any other class of men. We have Bengali grammars by Drs. Carey and Yates; Bengali dictionaries, large and small, by Dr. Carey and Mr. Pearson, with volumes of dialogues. We have a Hindui dictionary by Mr. Thomson of Delhi; a Hindui grammar and dictionary by Mr. Adam of Benares; a Bengali dictionary, by Mr. Morton; an Uriya grammar and dictionary by Dr. Sutton; a Hindustani dictionary by Mr. Brice; a Hindustani grammar by Dr. Yates; and Sanskrit grammars and dictionaries by Drs. Yates and Carey. We have Tamul grammars by Ziegenbalg and Rhenius; a Tamul dictionary by Dr. Rottler; the Malayalim dictionary and grammar by Mr. Bailey of Cottayam; a Gujurati grammar by Mr. Clarkson of Baroda; and a Singhalese grammar by Mr. Chater of Colombo. Of other languages we are unable to speak, but doubt not that many such efforts have been made in them likewise.

Their great work, however, in this direction, has been THE TRANSLATION OF THE BIBLE, a work, which ranks first in importance among the agencies employed for India's conversion. Besides the numerous Serampore versions, including thirty translations of the whole or parts of the Bible into Indian tongues—and which, however good for a beginning, and however useful in powerfully directing attention to the greatness of the object, are acknowledged to be unfit for standard use; apart from the great products of these mighty minds, we have translations of the whole Bible into the following languages, carefully revised during the last twenty years. There are versions into Hindustani or Urdu and Hindui; into Bengali and Uriya; into Tamul and Singhalese; into Canarese and Malayalim; into Mahrati and Gujurati. We have ten versions of the entire Bible—not first attempts by scholars at a distance, but the work of ripe years, by missionaries who were constantly in intercourse with the people for whom the versions were intended. The complete New Testament has been similarly revised and published in five other languages; viz. in Assamese, by the American missionaries; in Telugu, with much of the Old Testament, at Vizagapatam; in Tulava by the Mangalore missionaries; and in the ancient languages of India, the Sanskrit and Pali. Besides these again, we have a Gospel or two published in four languages, spoken by the barbarous hill tribes; in Santal, Lepcha, Khassia, and the Tankari of Koteghur. Translations have also been commenced in the Punjabi. Thus are the civilized Hindus and Mussulmans of all India and Ceylon enabled to read in their own tongues the wonderful words of God, clearly and intelligibly set forth. The value of such a book who shall declare? How many years of thoughtful labour are concentrated in this small library of Bibles! How many millions of immortal minds will draw from it the streams of instruction, which shall convince the sinner, make the Christian grow in grace, comfort the sad, rebuke the backslider, warn all of hell, point all to heaven. Had missionaries done nothing else but prepare these excellent versions, incalculable good would have been effected. Apart from all good to the natives, they have lightened the labours of their successors, and given them an immediate entrance to their work, for which the first missionaries long sighed. This is an effect of past